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To the goddes fathars and brathres conuent
in this present generall assembly at Brundysland
May 1601. I M. with the grace minne
and peace from God thee mynes chyrch w^t the
spirit of fredome uprightnes and faithfulness

RUMGE

mean boord a falling to be profred at you at
the appontme (godly fayth and deuoutnesse)
and sayl an leir be in fumth of 602 after a long and soar seynnes,
I wuld n^t at least bol grymmed my mynd a^t y^e sturtlin in Eng^t
And first as for turning the mete, Com it to god plesse God he in dea fumth
at a rare and singular gracie to wytaw to wytaw to selff god
hat and all y^e god god offren him in plessebloun or tythe for glorifying
of Christ king of kings in v^e remembraunce of his o^r spelle and troul religi^{on}
om^m and nice to y^e land to instite agynst impesition vrang and all
proffers to be byt in effect of late and onynt supplication of fayth.

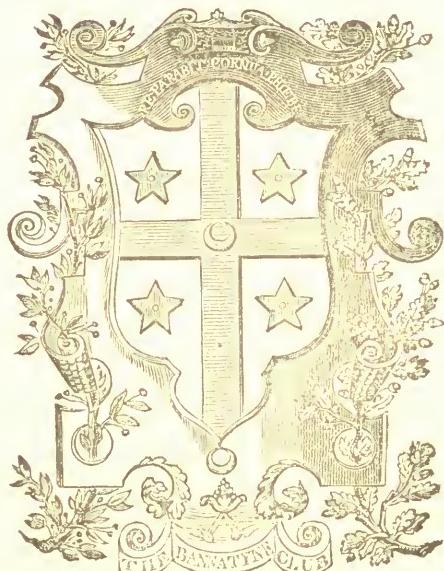
The Epitaphies of a maiest upright
and faythfull Master Henr^t Dur-
r^t comte of Montreux wh^t die
the xiiij^t of March 1601.

In Godm brant for the thansdene of Henr^t Dur^t comte of Montreux
John Comte sholde from Eng^t to be hengid and debard
that in Montreux to doable he falle, he graffid to tan nong^t
The Comte sholde debare from sicklye chyf^t he dwelle long^t.



THE DIARY
OF
MR JAMES MELVILL.

1556—1601.



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TO

SIR WALTER SCOTT, BART.

President,

AND THE MEMBERS OF THE

BANNATYNE CLUB,

THIS WORK IS PRESENTED

BY

VISCOUNT MELVILLE,

SIR WILLIAM ARBUTHNOT,

SIR HENRY JARDINE,

ROBERT DUNDAS,

COLIN MACKENZIE,

JOHN BORTHWICK.

EDINBURGH, JULY, 1829.

THE BANNATYNE CLUB.

M.DCCC.XXIX.

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PREFATORY NOTICE.

MR JAMES MELVILL'S DIARY, comprehending the period from 1556 to 1601, has long been known as a work of authority and importance in the ecclesiastical and political affairs of Scotland: From it Mr David Calderwood enriched his History of the Church, and, latterly, Dr McCrie his interesting Life of Mr Andrew Melville. While it comprises the autobiography of a man, whose mild and conciliating disposition, yet honest and stedfast principles, rendered him peculiarly fit, amidst the violence of conflicting factions, to advocate and describe the interests of the Reformed Church of Scotland, it forms a faithful record of a momentous period in the ecclesiastical and civil polity of the nation,—interspersed with many valuable notices regarding the state of learning in our universities and schools, and the characters of the more eminent men in church and state, during the latter part of the sixteenth century.

Although this work may be more strictly denominated *Memoirs* than a *Diary*, the latter term has been assumed on account of its being the title under which it is most generally known, and also to avoid confounding it with SIR JAMES MELVILLE'S MEMOIRS.

The original Manuscript is preserved in the Library of the Faculty of Advocates, and consists of 371 folio pages, closely written in the author's hand,

in a small but distinct character, of which a fac-simile is prefixed. It would appear from the following notice, in an unknown hand, inserted in a copy in the possession of Adam Gibb Ellis, Esq., that the original MS. at one time belonged to Mr David Calderwood, who, it is well known, drew largely on its contents in compiling his History of the Church of Scotland. ‘The following, “At Anstruther,” &c. and “The “Historie of the Life of J. M.” were transcribed from an old MS. lent to me by S^r W^m Calderwood of Poltoun, one of the Judges in the Courts of Session and Justiciary, who had it among other papers that belonged to his grand-uncle, Mr David Calderwood, author of Altare Damascenum, History, &c.’

Sir William Calderwood was elevated to the bench in 1711, and having died in 1733, Mr Ellis’s copy must have been prepared between these periods; and as it bears internal evidence of having been transcribed from the Faculty MS., it would, therefore, appear that the “old MS.” alluded to in the above notice, is the one now in the Advocates’ Library—more particularly as there is no other copy of the Diary of an earlier date than the beginning of the eighteenth century. It is probable that Sir William Calderwood afterwards presented this MS. to the Faculty of Advocates, of whose body he was a distinguished member.

There is another transcript of the Diary in the Signet Library, apparently of the same age with Mr Ellis’s copy. Excepting these no other is known to exist; and in preparing this work for the press, both of them have been consulted; but, being inaccurately transcribed, they have not afforded much assistance in elucidating any ambiguous expression in the original. Mr Ellis’s MS. is contained, along with a copy of Mr John Maule’s **HEAVEN NO HELL, OR DEATH NO DANGER**, in a folio volume, which formerly belonged to the late Rev. Adam Gibb, and which bears the inscription, ‘James Erskine’s Book,’ on the inside of the board. The copy in the Signet Library, contained in a

small quarto volume, belonged to Mr Patrick Cuming, minister in Edinburgh, at the sale of whose books it was purchased by the late Mr George Paton, at whose death it was transferred to the Signet Library. From various corrections and interlineations in this copy in the well-known handwriting of Mr Robert Wodrow, it appears to have been at one time in his possession.

It may be observed that, throughout the following pages, the abbreviations of the MS. have been for the most part avoided ; while the orthography of the original has been scrupulously retained, even occasionally at the expense of perspicuity. In some instances, however, it was found necessary to depart from such strict accordance, where errors of a clerical nature occurred. Where these have been corrected, they will be found in a list of ALTERATIONS AND CORRECTIONS at the end of the book, from which the reader may judge of the propriety of the change from their original to their altered form.

MR JAMES MELVILL'S DIARY.

1556—1601.

JAMES SMITHE, JION DYKS, AND MR SWEIT,
STRANG EXERCEISES TO MY SPREIT;
BALDOWY MILUIN-ANDRO'S FLIGHT
OF MYND AND BODIE MAR'D THE MIGHT.

MR JAMES MELVILL'S DIARY.

AT Anstruther, the 10 of August, in the yeir of the last age 1600.

FORSAMIKLE as the corruption of man is readie not onlie vngratlie to forget the benefites of God, bot also most sacrilegiuslie to ascrybe to thamselues the praise of anie thing commendable and weill done, I haiff thought it maist necessar to inregistrat in this book the warks of God for the ministerie of his worshipe, and saluation of his peiple within this congregation of Kilrynnie, for amendment of vnthankfulnes, and remembiring and steiring vpe the hartes of all the members thairof to acknawlage fra tyme to tyme the graitnes of his cair, loue, guidnes and grace ; and that all thanks and praise may be giffen to his Ma^{tie}, all haill and alleauerlie.

In the yeir 1583, Mr Wilyeam Clark of maist happie memorie for godlines, wesdome, and loue of his flok, departed this lyff, leaving four congregations wharof he haid the charge, destitut of ministerie, v^z. Abercrombie, Pittenweini, Anstruther, and Kilrynnie, whase desolat miserie was the mair, that it fell in the yeirs of feirfull plages and confusion bathe vpon the kirk and comounweill ; to wit, the yeirs fourscore four, and fourscore fyve yeirs, in the quhilke vnhappie tyme Bishop Adamsone of St Andros, tyrannizing in the kirk, obtrudit to thame ane of whome they lyked nathing, whase name I spair, for the maist part, be occasion wharof thair enterit in verie grait dissentioun in thair bowelles, quhilke vexed tham with anguish of mynd, grait peanes and expences during the said twa yeirs, and mikle of the fourscore fax also.

To the remead and composing wharof supplicationes war gevin in to the presbyterie of St Andros, of the mercie of God newlie erected and restored againe, whilk directed commissionars at dyvers tymes to visit the esteat of these kirks, and travell to draw the peoples harts togidder in ane, and aggrie vpon a pastor. Amangs the quhilke commissionars was James Meluill, ane of the maisters of the Collage of Theologie, whase doctrine and dealling when they

haid hard and war acquainted with, they condisendit all in ane to craue at the presbyterie that his peanes might be imployed and continowed with thame, nocht onlie for composing of thair controueries, and reconceiling them in Chryſt, bot also for vndertaking of a pastorall charge amangs them. So the faid Mr James being ernestlie delt withall, bathe be the presbyterie and the congregatiounes, yeildit to the calling of God and his kirk, and enterit in the simmar seafone, in the monethe of July 1586, to teatche at the kirk of Anſtruther, ſituat in the middes of the faids congregatiounes.

It pleasit the Lord of the hervest to bliſſ his travelles, ſa that all debatſes and controueries amangs the congregatiounes, and within the bowelles of euerie ane of thame (quhilk war bothe grait and in number,) being takin vpe and removit, with grait ioy and comfort the communiooun was minifrat in the kirks of Anſtruther and Kilrynnie in the Spring tyme of the yeir 1587.

Thereafter finding the four congregatiounes a burding intolerable and importable with a guid conſcience, whowbeit the faid Mr James haid brought with him at the beginning a fellow laborar, v^z. Mr Robert Dury, yit nather could the faid Mr Robert be provydit of a ſtipend, nather could they find thamfelues able to discharge ſo grait a cair of faulls; therfor, the faid Mr James fett himſelfe cairfullie for the ſeparating and feuerall planting of the faid congregatiounes, refoluing to tak himſelfe to Kilrynnie alean; and delt with Pittenweim, and cauſit thame prepearne ane auditorie and kirk within thair awin town, in the quhilk he teached to theme bathe on the Sabathe and ouk dayes, nocht intermitting his ordinarie doctriunes in the vther kirks, vntill Pittenweim was prouydit and planted with a minifter of thair awin, and that without hurt or impearing of the ſtipend of the kirk of Anſtruther Waſter; the quhilk be grait faſherie and trauell at the Plat, and dyvers actiones of pley befor the Lords of Sessioun and Exchacker, be the ſpeciall bleſſing of God he haid augmented from fourſcore pounds to a hunder lib. and thrie chalders victuall, with gleib and manſe recouered and repearede. And ſa Pittenweim being planted with Mr Nicol Dalglifh, the faid Mr James quyttes and ref'gnes the faid new purchayſt ſtipend, with the kirk of Anſtruther, gleib, and manſe, to his fellow-laborar Mr Robert Dury, and freithing himſelff of the charge bathe of Anſtruther and Pittenweim, with all the ſtipend and commodities thairof, whowbeit diſponit to him ſtedfaſtlie vnder the Kings priuie feall, and tuik him to the kirk of Kilrynnie alleanerlie.

1589.—For foone thereaſter the parochinars of Abercrombie aggreet with Mr Alexander Forsythe, and cravit of me their vicarage, with faxtein pounds money

peyit out of thair teind scheaves, quhilk I haid also disponit to me for my lyfftyme, bot I quyt all in lyk maner, and incontinent efter admision of the said Mr Alexander to that ministerie, delyverit him my pices and rights of vicarage and stipend, togidder with the burding of the said peiple and congregacion.

Now in this mean tyme, the stipend of Kilrynnie was but fourscore lib. but ather gleib or manfe, but God moved the peipes hartes to haue a cear of me, and mak me sufficient securitie of four hounder markes in stipend ; the town of Anstruther Eifter bund for the twa part, and the gentlemen to Landwart for the thride, and fordar oblesit thamselfes to big me a hous vpon a piece of ground, quhilk the Lard of Anstruther gaiff frielie for that effect. This was vndertakin and begoun at Witsunday in an. 1590, bot wald neuer haiff been perfyted, giff the bountifull hand of my God haid nocht maid me to tak the wark in hand myselff, and furnished stranglie to my confideratioun all things neidfull, sa that neuer ouk past bot all sort of workmen was weill peyit, never a dayes intermission fra the beginning to the compleitting of it, and never a foar fingar during the haill labour. In Junie begoun, and in the monethe of Merch efter, I was resident therin. It exceedes in expences the soun of thrie thowsand and fyve hounder marks, and of all I haid nougat of the paroche, bot about a thrie thowsand fleads of steanes, and fourtein or fyftein chalder of lyme ; the stanes from the town, and lyme from the landwart, skarslie the half of the materialles, lyme and stean, and thairfor iustlie I may call it a spectable of Gods liberalitie.

The hous being endit, and I resident thairin, I becam mikle in deat, and my familie thairwithall to increas ; for bearing the burding wharof I fand my four hounder marks to com far schort, ioynning thairwithall a grait part tharoff unpleasendlie peyit, and out of tyme, quhilk did cast me in grait heavines and perplexitie, sa that I was mightelie tempted to haiff abandonet this ministerie of Kilrynnie, and yeildit to maist ernest callings in vther places ; for Edinbrugh, Sterling, Dondie, and St Andros also, haid dyvers tymes ernestlie dealt with me. Yit finding my deir peipes hartes, thair obedience to my ministerie, and the wunderfull bleffing of God growing alwayes with me, I durst na wayes waver or mint away, bot stand stedfast in that roum and station wher he haid placed me ; and sa fand in notable experience the treuthe of Chrystes words, saying “ Seik first the kingdome of God and the righteousnes tharof, and the rest falbe castin in to yow.” As to the grait glorie of his name I continuow this narration.

For the sam yeir 1590, meining myself to the Plat, I gat fourscore pounds in augmentation, and the yeir following, maist easelie, by expectatioun, four chalders of victuall. Sa I fand be sure experience that it was guid to len and giff to God, and nocht stand for his honor to quyt whatfumeuir, for he wald repey twyse als guid, and nocht ly lang in na mans comoun. Whowbeit, alas ! what can we giff him bot his awin. Bot behauld yit the gopine.

It pleased his grace indeid to twitchie my conscience with a folist cear of my charge and flok, sa that whowbeit my distractions and occupations war in grait and maist weightie and necessar esseares of the kirk, yit his fear sufferit me nocht to leaue my peiple without daylie attendance and confort, and sa of unspeacable mercie and favour the Lord steirit vpe a young man, indewing him with singular graces, and setting the cairfull affectioun of his hart to supplie my absence and weaknes, yea as a fathfull yok fellow to vndertak the halff of my burding, v^z. Mr Johne Doig, in whase roum in the shole, the Lord send another youthe also of speciall godlines, and cair of Chrysts honor and of the weill bathe of young and auld. Thir twa, my happie halff' marrow (of whome I man wryt to the glorie of God, as he is witnes I do in all this reherfall, that sche euir haid als grait a cear of my calling as I haid myself, delyting aboue all things to sie the wark of God to grow and go fordwart, and esteining that onlie rightlie and weill bestowit that was warit that way, neglecting and casting asyde the cair of prouision for hirselff and childring, whowbeit now growing feiklie and impotent) hald a speciall cair of, and delyt into for the helpe of my charge bathe amangs the young and auld, and tharfor interteaned them in houshaulde ; sa that the burding of houshaulding and deattes contracted in biging, with verie grait expences in the comoun esseares of the kirk, wherin almaist the halff' of sum yeirs I was employed, maid me aboue fit aequ at the yeirs end.

Bot my guid God and maister, whom I feruit, and whose turn and wark I haid in hand, prouydit ane vther helpe be a purpose, and in a maner, quhilk I could nocht haiff deuyfit nor luiked for ; first, he moued the Lard of Anstruther to be willing to dispone and quyt the right of the teind fishe to the paroche and town, ane or bathe, for the soun of thre thowsand marks, quhilk annes being bestowit, might purchas a stedfast stipend to thair minister for euer. Nixt, when bathe town and paroche haid refusit the blok, it pleaseit God to moue the Lard to offer it to myselff a thowsand marks better cheape, to be acquyrit to me and myne. And God also put in my hart to accept of the blok : bot nocht sacrilegiislie to purchas a leiving to me and myne, of that

quhilk fuld fustein the ministerie of God's worschipe and saluation of the peiple, but to acquyer it for the sustentatioun of the ministerie of the town of Anstruther Ester. When we haid aggreet vpon the blok for twa thowfand mark, the ane halff to be peyit befor and at Mertimes in an. 1592, and the vther at Witsonday in an. 1593, I knew nocht whar nor whow to gett the soumes : I conveinit tharfor the haill Eldars of the paroche to brouche and land within the fessioun-hous in the kirk, and thair I maid them this offer ; to be content with my present leiving, and let the revenew of the teind fisches be taken vpe yeirlie till twa thowfand marks and the profit war peyit comptlie, and therefter to quyt them thair augmentation, and tak me to my assignation and these fisches, to liue vpon and fustein a fellow-labourar with me, quhilk might be thereafter a constant prouision for thair ministerie in all tyme to come. Manie shew guid will to the mater, when they saw that I was na way feiking my awin commoditie, bot the weill and prouision of thair ministerie ; bot in end and effect, as it feares with comoun turnes, when it cam to the preparing and debursing of soumes it fealled. And then giff it haid nocht pleasit God to moue the hart of a speciall freind of myne (to whom I was regrating the mater, and to whome, in that ceas, the ministerie of Killynnie is mair behauldin nor to all the paroche and parochinars) to get me the soun I sould delyver at the first term, I wald haiff bein forcit to quait the blok againe, and left the purchas of the speciall moyen and prouision of this ministerie, quhilk now, of the speciall gift and prouidence of God, is acquired vnto it.

Now the first ternes soun being delyverit, and the Lardes right put in my hand, it could haiff avealit the ministerie nathing, vnles I haid the tytle of the vicarage, quhilk was in Jhone Anstruthers possessioun, with whome it behoued me to blok of new againe for his disnissioun, the quhilk I did, and contented him with thrie hounder marks and referuation of the dewtie of the Siluerdyk. Sa yit I haid threttein hounder marks to delyver and purchas, for the quhilk I meined myself againe to my fessioun, and was compellit in end to fell than my augmentation, quhilk they war bund to pey me yeirlie, to thair grait ease and my grait hurt, (war nocht thair ease culd nocht be my hurt, whase ease and weillfear in God was all my cair and respect in the mater;) for haiffand the town of Anstruther bund be sufficient contract in wrait to me, for twa hounder marks yeirlie, during my ministerie, and the gentlemen to landwart for a hounder, I quat than bathe for thrie yeirs dewtie, v^z. nyne hounder marks, wharas sen fyne I might haiff gottin of tham twyse famikle, and my right standing to the fore. The quhilk I wald nocht fa particularlie

fett down, war not fum, forgetting themselues and the grait benefit of God, hes alleagit that they deburfit sounes for acquyryng of the teind fisches to the misterie, quhilk is far from the treuthe; for indeid, giff God haid nocht done that turn without thair sounes or cair, thair haid skarflie bein a minifterie in Kilrynnie this day. And this I wryt nocht to impeare the praise of guid men in the paroche, wharof I thank God thair is a guid number, and als weill affected as in the land agean, bot to reprefs the vnwarrie ingratitud of fum that confidlers nocht the bountifull guidnes of God in the planting and preseruation of thair ministerie.

Bot to return to the narration.—With this nyne houndrethe marks, and four hounder of my brethir sounes gear, I satiffeit the next termes soun, and enterit be presentation, collation, and institution of the vicarage, as actuall minister in possession of the faid teind fisches, and na way be the tytle recevit fra the Lard as Taxman, to mak it cleir and sure that I fought the prouision of the ministerie, and nocht a leiving to me and myne. Quhilk I fett down partlie to stope the mouthes of calumniators, giving out my doing as a conquaist of the kirk gear to me and myne; partlie to resolue my warldlie frindes, who thinks I wald never be fa daft as to tak on sounes fa grait to acquyre and bring hame to the kirk hir teinds againe; bot it is not the warlde, bot my God whome I feik to please, and I thank his bontè continualie, hes in fa doing fund mair of the warlde, nor sic as hes done vtherwayes, or euer I fought or luiked for. The haill expences of the proces and pices of the tytle lyand in a feuerrall buft be themselues in my lettron, I estimat to a houndrethe marks, fa in deburfit money the haill is to me four-and-twentic houndrethe marks.

The quhilk soun, by the speciall blessing of God, in the fischnings I might haiff eafelie vtreade sen my first possessioun, giff the burding of my forsaids fellow-laborar and scholmaister haid nocht lyen vpon me, the grait expences of the comoun escares of the kirk, and the lang and heavie distres of my wyff. Now this my frind wald ask, What I haiff for my recliff of sie sounes? I answier the favour and prouidence of my guid God. For giff God speir my dayes with rest in his kirk, I hope he fall vtreade all my deattes, that it may be left frie to the intrant. Giff nocht, and the intrant be worthie of the roum of this ministerie, God and his conscience will moue him to pey the deat resting. Giff he will nocht, the greiff and losf wil be graitter to haiff sic a man in that roum, nor of myne to pey my deattes, whowbeit they sell the books and plenefshing for that effect. As for the bernes, giff they lern to be Gods servants and bernes, he will provyde for them as he hes done for me: giff nocht (as God for-

bid) they ar mair wordie to beg nor to bruik (Nehem. v. ver. 4.) For my reward at the hands of God, the Lord of his infinit mercie and grace friethe me from the iuft desert of my vyle sinnes, for the merit of the deathe and pretius bloode of his Sone my Sauiour, the Lord Jesuſ Chryſt, wha is God over all, bleſſit for euer. For when all is done, as he and my conſcience beares witnes againſt me, a maift wretched, vyle, vnworthie ſervand in his ſight, vñles he behauld me in his Chryſt, whas I am, and nocht my awin. And far be it fra me to glore in anie thing bot his eros, wharby, wald to God, this warld war fullie crucified to me, and I to it.

As for the town and paroche, the benefit indeed is thairs, let them tharfor, as I hope they will, confidder thair dewtie in conſcience befor thair God, to whome, for thair minifterie, I am ſuir they ar mair addettit nor anie paroche I know, the Lord mak them to acknawlage it and be thankfull. This oulie I beſeik them for the merces of Chryſt, let never that be takin away or abuſit from the right uſe quhilk God hes amies applyed it vnto, ſa far as may ly in thame, as they loue the honour of God, and his worſchipe to ſtand in the middes of tham, ioynit with the ſaluatioun of thair faulles. And namlie I man ernestlie admoniſche the hous of Anſtruther never to mein to acclame againe the tytle or poſſeſſion of thay teinds, whowbeit they might find a corrupt and facrilegiuſ periured perfone to put in the roum, be whome they might gett a new fett and poſſeſſion of thay teind fisches; for I pronounce heir a curs and inaledictiouſ from God vpon whoſeuſ fall intermet and draw away the commodities tharof from the right vſe of fuſteining of the minifterie of Gods worſchipe, and of the ſaluatioun of Gods peuples faulles within the town of Anſtruther, and congregatiou of Kilrynnie. And God forbid that euer that hous ſhould bring on it the feirfull effect of this curs, quhilk of dewtie I man loue beſt of anie hous in the Land.

In the yeir 1598, I cawſit print my Catechisme for the profit of my peiple, and beſtowit tharvpon fyve hounder marks, quhilk God moued the hart of a maift godlie and lowing frind to frilie offer to me in len for that effect. Of this I remean addettit, bot could never, to my knawlage, attein to a hounder marks again for the buiks.

THE HISTORIE OF THE LYFF OF J. M.

Thow does manie things, O Jehoua, my God. Thy merveals and thoughts toward ws cannot ordourlie be reeompted before thie; giff I wald set me to schaw and speake them out, they ar mo in number than I can rehearse.—
PSALME XL. VERSE 6.

I will sing the mercies of the Lord for euer: with my mouthe will I declare thy treuthe from generation to generation.—PSALME LXXXIX.

Thow art my hope, Lord Jehoua; my confidence fra my bernhead.

I lean vpon thie from the wombe; from my mothers bowels thow eacht me; in thie fall my praise be continualie.

Let my mouthe be filled with thy laude, even all the day with thy glorie.

Cast mie nocht away in my auld age; when my strainte fealls me, leane mie nocht.—PSALME XCI. VERSES 5, 6, 8, 9.

O whow deir ar thy thoughts towards mie, O strong God! whow grait is the foun therof!

I wald recount tham, bot they are ma then the fand: I wake that I may bie yit withe thie.—PSALME CXXXIX. VERSES 17, 18.

I KNAWE a man in Chryft, brought from the wombe of his mother be God, the 25 day of the monethe July (dedicat of auld to S. James the Apostle and Martyr) in the yeir of our Lord 1556;* wha, for thankfulnes of hart to the praise and honour of his gratius God and deir father in Chryft, and for edification and comfort of his childring, and sic as fall reid the faming heirefter, is movit to sett down in monument of wryt the benefits of God bestowit on him sen his first conception and day of his birthe foremarked, sa far, at leist, as his weak vnderstanding and freall memorie in maters that ar esteimed of importance can conceaue and recompt. Whowbeit, as I haiff professed, in the words of the Psalme with Dauid, that the finallest of his vnkuawin benefits passes the graiteste reatche of my apprehension and vtterance.

And first, God wald haiff me begottin of godlie, fathfull, and honest parents, bathe lightned with the light of the gospell at the first dawning of the day tharof within Scotland, knawing and beleving that Couenant of Grace, and fa the feid of the fathfull, expreflie mentioned in that covenant, quhilk affures

* My vncle, Mr Andro, haulds that I was born in an. 1557.

mie of the benefit tharof, yea of that root and wealspring of all his benefites, my eternall election in his Chryſt befor the foundation of the wold. These parents be name war Richard Melvill of Baldowy, and Ifobell Scrymgeour, ſistar to the Lard of Glaswell for the tyme. My faid father, brought vpe in letters from his youthe, and gentlemanie eſſeares till he was paſt twentie yeirs of age, thereaſter chofine Pædagog to James Erſkine appeirand of Donne, he paſt with him to Germanie, whar he remeaneſt at the ſtudie of letters, namlie, Theologie, firſt with Doctor Macabeus, in Denmark, and thereaſter a heirar of Philip Melaneton in Wittenberg, be the ſpace of twa yeirs. Of the grait mercie of God haiffing the happe of ſic maifters as war the graittest lights of that age within the countrey in the toun of Montroſe, and compagnie of that Lard of Donne,* and the maift godlie, lerned, and noble Scots martyre Mr George Wyfhart, and theſe nominat in Germanie. And the Lord bleſſing the ſeid fawin be tham in his hart, at laſt, foome after the firſt reformation of religion, thruſt him out into his herveſt, and placed him miſter of his evangell at the kirk of Mariton, a myle from Montroſe, harde adiacent to his awin houſe and roum of Beldowy, in the quhilk he continuowd fathfullie vnto his lyffes end. He died the 53 yeir of his age, in the moneth of Junie, an. 1575, in a Icterik fewar, maift godlie; for efter manie moft comfortable exhortationes maid to the noble and gentlemen of the countrey, wha all reforted to viſit him during his diſtres, and to his breither and frinds wha remeaneſt about him, about the verie houre of his deathe, he cauſed reid to him the 8 chap. of the Epiftle to the Romans, and immediatlie after his brother, Mr James, miſter of Arbrothe, asking him what he was doing; lifting vpe eies and hands toward hevin, with reaſonable might of voice he anſwerit, "I am glorifeing God for the light of his gospell, and reſting in auerſe of his ſweit promiſes of lyff maid vnto mie in my Sauiour, the Lord Jefus Chryſt;" and na ma intelligible words thereaſter. He was a man of rare wefdom, iudgment and diſcretion, and therfor mikle imployed in the tryſts and eſſeares of the noble and gentlemen of the countrey, quhilk diſtracted him fra his calling, hinderit his vertew and ſhortened his lyff. The recompence quhilk he had, was estimation and affection of all. Ther was nane of his rank, and verie few aboue it, that was fa honored and loued as he, quhilk kythed ſpecialie at his buriall, and hes bein often tauld me be men of all degris ſen fyne.

My mother died about a thrie quarters, or at leaſt within a yeir, after I was

* Jhone Areſkin of Dun, ſuperintendent of Angus and Mernes.

born, a woman exceedinglie belouit of hir husbands frinds and nibours. I haiff diuers tynes hard when my father breither Roger, Jhone, Mr James and Robert, could nocht satissie thamselues in comending hir godlines, honestie, vertew and affection toward thame. And I haiff often hard Mr Andro say, that he being a bern verie feiklie, was maist lowinglie and tenderlie treated and cared for be hir, embrasing him and kissing him oftentymes with thes words, " God giff me an vther lad lyk thie, and syne tak me to his rest." Now sche haid haid twa laddies befor me, wharof the eldest was dead, and betwix him and the secound, ffele bure thrie lasses, sa in end God granted hir desyre, and gaiff hir an wha wald to God he war als lyk to Mr Andro in gifts of mynd as he is thought to be in proportion of bodie and lineaments of face, for ther is nane, that is nocht vtherwayes particularlie informed, bot taks me for Mr Andros brother.

The nyxt benefit is of my education till I cam to the age of a man, and entered in my calling, wharin als manie moments, als manie benefits; bot the maist remarkable to my iudgment and memorie I will record. And first in generall to the prafe of my heavinlie parent, I man confess with Dauid, " My mother has now left mie, bot Jehoua hes receauit mie," and with Esaï, " The mother hes forgot the fruit of hir wombe, bot the Lord hes rememberit me alwayes." I haid an evill inclyned woman to my nuris; thereafter speaned and put in a cottar hous, and about four or fyve yeir auld brought hame to a step-mother; yit a verie honest burges of Montros,* hes oft tauld me, that my father wald ley me down on my bak, pleying with mie, and lauchie at me becaus I could nocht rys, I was sa fatt; and wald ask mie what ealed mie; I wald answer, " I am sa fatt I may nocht geang." And trewlie sen my rememberance, I cam never to the place, bot God moued sum an with a motherlie affection towards me. About the fyft yeir of my age, the Grate Buik was put in my hand, and when I was seavine, lytle therof haid I lernit at hame: therfor my father put my eldest and onlie brother Dauid, about a yeir and a halff in age aboue me, and me togidder to a kinsman and brother in the ministerie of his to scholl, a guid, lerned, kynd man, whome for thankfulnes I name Mr Wilyam Gray, minister at Logie, Montrose. He haid a sifstar, a godlie and honest matron, rewarl of his hous, wha often rememberit me of my mother, and was a verie lowing mother to ws indeid. Ther was a guid nomber of gentle and honest mens berns of the countrey about, weill treaned vpe

* Robert Clark

bathe in letters, godlynes, and exercise of honest geams. Ther we lerned to reid the Catechisme, prayers, and scripture, to rehers the catechisme and prayers par ceur, also nottes of Scripture after the reiding therof ; and ther first I fand, (blysed be my guid God for it) that sprit of fauтиfication beginning to work sum motiones in my hart, even about the aught and nynt yeir of my age, to pray going to bed and rysing, and being in the fields alane to say ower the prayers I haid lernit with a sweit moving in my hart, and to abhore swearing, and rebuk and complean vpon sic as I hard swear. Whervnto the exemple of that godlie matron, feiklie and giffen to reid and pray in hir bed, did mikle profit me, for I ley in hir chamber and hard hir exercices. We lerned ther the Rudiments of the Latin grammair, withe the vocables in Latin and Frenche, also divers speitches in Frenche, with the reiding and right pronunciation of that young. We proceidit fordar to the Etymologie of Lilius, and his Syntax, as also a lytle of the Syntax of Linacer ; therwith was ioyned Hunters Nomenclatura, the Minora Colloquia of Erasmus, and sum of the Eclogs of Virgill and Epist. of Horace ; also Cicero his epistles ad Terentiam. He haid a verie guid and profitable form of resoluing the authours, he teached grammaticallie bathe according to the Etymologie and Syntax ; bot as for me, the trewthe was, my ingyne and memorie war guid aneuche, bot my iudgment and understanding war as yit finored and dark, sa that the thing quhilk I gat was mair be rat ryme nor knawlage. Ther also we haid the aire guid, and fields reasonable fear ; and be our maister war teached to handle the bow for archerie, the glub for goff, the batons for fencing ; also to rin, to loope, to fwoun, to warfell, to proune pratteiks, euerie ane haiffing his matche and andagonist, bathe in our lessons and play. A happie and golden tyme indeid, giff our negligence and vnthankfulnes haid nocht moued God to schorten it, partlie be deceyng of the number, quhilk caused the maister to weirie, and partlie be a pest quhilk the Lord, for sinne and contempt of his gospell, fend vpon Montrose, distant from Ouer Logie bot twa myles ; sa that scholl skalled, and we war all fend for and brought haine. I was at that scholl the space of almost fyve yeirs, in the quhilk tyme, of publict news I remember I hard of the mariage of Hendrie and Marie King and Quein of Scots, Seignour Daunes daughter, of the Kings mourder at the Kirk of Field, of the Queins taking at Carbarri, and the Langsyd feild. Wherof reid Mr Bowchannan Cornicle, lib. 17, 18, 19.

Even at that tyme me thought the heiring of these things moued me, and stak in my hart with sum ioy or forow, as I hard they might helpe or hender the relligion ; namelie, I remember the order of the fast keipit in an. 1566 ;

the evill handling of the ministerie, be taking away of ther stipends, for Mr James Melvill, my vncle, and Mr James Balfour, his cusing-german, bathe ministers and stipendles, with guid, godlie, and kynd Patrik Forbes of Cors. The Lard of Kinnaber, and the godlie and zealus gentlemen of the countrey, partlie for thair bernes cause, and partlie for that notable instrument in the Kirk of Scotland, Jhone Erskine of Done, superintendent of Merns and Angus, his residence in Logy at certean tymes, did oftentymes frequent our hous, and talk of sic maters. Also, I remember weill whow we paft to the head of the muir to sie the fyre of ioy burning vpon the stpyle head of Montrofe, at the day of the King's birthe. These things I mark for the grait benefit of that place and companie, wherin the Lord wald haiff me treaned vpe in my firt and tender age.

Now, when my brother and I war come hame, our father examined ws, and was glad to sie that we haid profitid reasounablie : Neuertheles, the efteat of the countrey was so vncerteane and trublefome, the moyen he haid (wanting his awin stipend, and helping diuerfe that wanted of his breithring) bot mean and small, and the occasione of fcholles nocht serving, we remeanead a wintar at hame, rememberit of our buiks bot now and then, as our father haid leafer, quhilk was bot verie feindle. Yit the Lord sufferit nocht that tyme to be fruitles nather, bot I remember therin twa benefites ; ane the reiding of the Storie of the Scripture that wintar, quhilk ftak in my mynd, and of Danid Lindsayes book, quhilk my eldeſt fiftar, Iſbell, wald reid and fing, namelie, concerning the letter iudgment, the peanes of Hell, and the ioyes of Heavin, wherbe ſche wald caus me bathe to greit and be glad. I louit hir, therfor, exceeding deirlie, and ſche me by the reſt. ſche ſchew me a day amangs vtheris, a ballet ſett out in print againſt ministers, that for want of ſtipend left thair charge, beginning—

Who fo do put hand to the pleuche,
And therfra bakward goes ;
The Scripture maks it plean aueuche—
My kingdom is nocht for thoſe, &c.

With this ſche burſt furthe in teares, and fayes, “ Alas ! what will com of thir at that letter day ? God keipe my father, and Mr James Melvill, and Mr James Balfour fra this.” And after, cryes out the verſe of Dauie Linsday :—

Alas ! I trimble for to tell
The terrible torments of the Hell ;
That peanfull pit who can deplore ?
Quhilk fall indure for enermore.

With hir speitches and teares sche maid me to quak and chout bitterlie, quhilk left the deipeft stampe of God's fear in my hart of anie thing that euer I haid hard befor. I was giffen to a bernlie evill and dangerus vfe of pyking, the quhilk sche perceaving, of purpos gaiff me the credit of the key of hir kist, and haiffing sum finall siluer in a lytle thottle, I tuk sum of it, thinking sche sould not haiff misset it. Bot be that occasion sche enterit sa vpon me with sa foar threatnings, and therwithall sa sweit and lowing admonition and exhortations, that I thank thie, my God, I absteinit from it all my dayes thereafter: and whereuer I was, giff I could haiff gotten anie thing to by, worthie of hir, I was accustomed to fend it hir in taken of our affectioun, sa lang as sche leivit. This benefit I haid of God by hir meanes that wintar, for incres of his fear and honestie of lyff. The vther was for ciuill conversation and prudence. My father, that wintar, put in our hands Palingenius, wherin he delyted mikle himself, inioynng to ws, at his rydings fra hame, to lern sa manie verfes par ceur. Therby I lernit weill, and euer keipit in memorie, for daylie practise senfyne, theſe precepts for winning of hartes, conciliating of affectiones, and peaceable converſation, quhilk he hes in Cancro from theſe verfes following to the end of the buik :—

Quicunque ergo cupit multum dum vinit amari,
Aut studeat delectare, aut prodelle, vel in se
Virtutes habeat, quas compelluntur et ipsi
Commendare mali, et quamuis odere, verentur, &c.

Onlie a thing in the end (quhilk, he wald nocht haiff ws to lern) for subtil revenge is nocht Christian, bot yit maist neidfull to be market, it is sa in vfe in the warld in this our age, and esteimed a mean point of prudence.

Nimirum magna est prudentia vincere blande:
Atque animi ad tempus preflum cœlare dolorem.

Machiauel himself could nocht haiff preservit it sa weill as I haiff knawin it practisid in this countrey; and as yit it is working on: God mak ws simble as dowes, and wifes as ferpents. I thank God fra my hart, that maid me to ken it fra my youthe to bewar of it, bot nocht to vfe it, as I bles my Chryſt I deteast all revenge as devilrie, and namelie ferpetine.

About the ſpring tyme, my father refolued to keipe my eldar brother at hame wiþe him, to lern him houſelandrie and experience of the warldlie lyff, now almoſt paſt from the age of bernheid; and to fend me to the ſcholl againe

for a yeir or twa, that thereafter he might acquent me also with housbandrie, and prepear for me a roun, and that becaus he nather saw the meanes to mak ws attein to sic lerning as we might liue vpon, nor when we haid gottin it, amie sure interteinement in the countrey for it. Sa I was put to the scholl of Montrofe, finding, of God's guid providence, my auld mother Mariorie Gray, wha parting from hir brother at his mariage, haid takin vpe hous and scholl for lasses in Montrofe; to hir I was welcome againe as hir awin sone. The maister of the scholl, a lerned, honest, kynd man, whom also for thankfulness I name, Mr Andro Miln;* he was verie skilfull and diligent; the first yeir he causit ws go throw the Rudiments againe, thereafter enter and pas throw the first part of Grammer of Sebاستian, therwith we hard Phormionem Terentii, and war exerceisid in composition; efter that entered to the second part, and hard therwith the Georgies of Wirgill, and dyvers vther things. I never gat a strak of his hand, whowbeit I committed twa lourd faultes, as it war with fyre and fword: Haiffing the candle in my hand on a wintar night, before fax hours, in the scholl fitting in the clafs, bernlie and negligentlie pleying with the beat, it kendlit sa on fyre, that we haid all ado to put it out with our feit. The vther was being molefted by a condisciple, wha cutted the stringes of my pen and ink-horn with his pen-knyff, I minting with my pen-knyff to his legges to fley him, he feared, and lifting now a lag, now the vther, rasht on his lag vpon my knyff, and strak himselff a deipe wound in the schin of the lag, qubilk was a quarter of a yeir in curing. In the tyme of the trying of this mater, he saw me sa humble, sa feard, sa greived, yeild sa manie teares, and by fasting and murning in the scholl all day, that he said he could not find in his hart to punishe me fordar. Bot my righteous God let me nocht flipe that fault, bot gaiff me a warning and remembrance what it was to be defyld with blude, whowbeit negligentlie; for within a schort space efter I haid causit a cutlar, new com to the town, to polishe and scharpe the sam pen-knyff, and haid bought a pennie-wourthe of aples, and cutting and eatting the sam in the Linkes, as I put the cheiue in [my] mouthe, I began to lope vpe vpon a little fandie bray, haiffing the pen-knyff in my right hand, I fell and therwithe strak myselff, missling my wombe, an inche deipe in the inward syde of the left knie, even to the bean, wherby the æquitie of God's iudgment and my conscience strak me sa, that I was the mair war of knyffes all my dayes.

In Montrofe was Mr Thomas Andersone, minister, a man of mean gifts, bot

* Minister at Fedresso.

of singuler guid lyff; God moved him to mark me, and call me often to his chahmer to treat me, when he saw anie guid in me, and to instruct and admonise me vtherwayes; he desyrit me ever to rehearse a part of Calvin's Catechisine on the Sabothes at afternoone, because he hard the peiple lyked weill of the cleirnes of my voice and pronuncing with sum feilling; and therby God moued a godlie honest matron in the town to mak mikle of me therfor, and called me hir lytle sweit angle. The minister was able to teatche na ofter but ames in the ouk: but haid a godlie honest man reidar,* wha read the Scripture distinctlie, and with a religius and deuot feilling, wherby I fand myselff mouit to giff guid eare and lern the Stories of Scripture, also to tak plesure in the Psalmes, quhilk he haid almost all by hart in prose. The Lard of Done, mentioned befor, dwelt oft in the town, and of his charitie interteined a blind man, wha haid a singuler guid voice, him he causit the doctor of our scholl teatche the wholl Psalmes in miter, with the tones therof, and sing tham in the kirk; be heiring of whome I was sa delytyd, that I lernit manie of the Psalmes and toones therof in miter, quhilk I haiff thought euer sen fyne a grait bleffing and comfort. The exerceise of the ministerie was keipit ouklie then in Montrose, and thair assemblies ordinarlie, quhilk when I saw I was movit to lyk fellon weill of that calling, bot thought it a thing vnpossible that ever I could haiff the abilitie to stand vpe and speik when all helde thair toung and luiked, and to continow speiking alean the space of an houre. Ther was also ther a post† that frequented Edinbruche, and brought ham Psalme buikes and ballates, namlie, of Robert Semple's making, wherin I tuik pleasour, and lernit sum thing bathe of the esteat of the countrey, and of the misslours and cullors of Scottes ryne. He schew me first Wedderburn's Songs, wharof I lerned diuers par ceur with grait diuerſtie of toones. He frequented our scholl, and of him alfo I lerned to vnderstand the Callender efter the comoun vſe thairof. And, finalie, I receavit the communion of the bodie and blud of the Lord Jesu Chryſt first at Montrose, with a graittre reuerence and fence in my faull then oft thereafter I could find, in the 13 yeir of my age; whar, coming from the table, a guid honest man, ane eldar of the kirk,‡ gaiff me an admonition concerning lightnes, wantonnes, and nocht takin tent to the preatching and word read, and prayers, quhilk remeanded with me ever sen fyne; sa God maid everie perfone, place, and action, to be my teachers: bot, alas! I vsed them

* Jhone Beatie.

† Jhon Finheavin.

Mr Thomas Anderfone.

‡ Richart Anderfone, brother to the former

never fa fruitfullie as the guid occasiones servit, bot was caried away in vanitie of mynd with young and fullishe conceattes, quhilk is the heavie challange of my conscience. The tyme of my being in Montrose was about twa yeirs, during the quhilk the comoun newes that I hard was of the grait praiers of the government, and in end the heavie mean, and pitifull regrat, amangs men in all esteatts for the traiterus murdour of James Erle of Murro, called the Guid Regent, anent the quhilk, fie the 19 book of the fornamed Cornicle.

1571.—The esteat of Montrose schol changit be occasion of the masters taking of him to the ministerie, I cam haine to Baldowy about the Lambes in an. 1571, the fourtein yeir of my age, now expyred, whar my father fetts me about the herveft-labour, wherin I haid litle pleafour, for whowbeit I fpendit nocht the tyme fa fructfullie as I might at scholl, yit I lyked the schollars lyff best; bot my father held ws in sic aw, that we durft nocht reafone with him, bot his will was neidfull obedience to ws. Sa to the glore of my God, I remember a certeain day my father send me to the finniddy for dressing of hewkes and sum yron instruments, the way lying hard by Mariekirk, wherin my father pretched, I begoude to weirie foar of my lyff, and as my coustome haid bein fra my bernheid to pray in my hart, and mein my esteat to my God; coming forment the kirk, and luiking to it, the Lord steirit vpe an extraordinar motion in my hart, quhilk maid me atteans, being alean, to fall on gruiff to the ground, and pour out a schort and ernest petition to God, that it wald pleas his guidnes to offer occasion to continow me at the scholles, and inclyne my father's hart till vfe the faming, with promise and wow, that whateneur misfouer of knawlage and letters he wold bestow on me, I sould, by his grace, employ the fanning for his glorie in the calling of the ministerie; and rysing from the ground with ioy and grait contentment in hart, again fell downe and worshipped, and fa past on and did the earand, retournung and praising my God, singing sum Psalms. Within a few dayes thereafter, Mr James Meluill, my vncle, comes to Baldowy, and brings with him a godlie lernit man, named Mr Wilyeam Collace, wha was that sam yeir to tak vpe the clafs as firſt regent of S. Leonard's Collage, within the Vniuerſitie of St Andros; efter conference with whome that night, God moues my father's hart to refolute to ſend me that sam yeir to the Collage. Trew it was I was bot weaklie groundit in grammar, and young of yeirs, yit the lowingnes of the gentleman, and promise of the benefit of a bursafe's place, and of taking peanes on me, maid the mater to go fordwart; wheroft, when I was informed be my faid vncle, and haid fein and ſpoken a

lytle with the man. Rebecca was never blyther to go with the servant of Abraham, nor I was to go with him. And trewlie this finding of God at a neid, was the beginning of a ritche treasflour of the pruiff of his prouidence, mercie and grace continuallie increassing sen syne, that I wald noct giff for ten thowland warlds.

Sa I cam to St Andros about the first of November in the forsaide yeir 1571. and enterit in the course of Philosophie, vnder the regenterie of the said Mr Wilyeam, wha haid the estimation of the maist folide and lernit in Aristotle's Philosophie. And first hard vnder him Cassander his Rhetorik; but at the beginning, nather being weill groundet in grammer, nor com to the yeirs of naturall iudgment and vnderstanding, I was cast in sic a greiff and dispear because I vnderstood nocth the regent's langage in teatching, that I did nathing bot bursted and grat at his lessones, and was of mynd to haiff gone ham agean, war nocth the luiffing ceare of that man comforted me, and tuik me in his awin chalmer, causit me ly with himselff, and euerie night teatched me in privat, till I was acquainted with the mater.* Then he gaiff ws a compend of his awin of Philofophi and the partes thairof, of Dialectik, of Definition, of Diuision, of Enunciation, and of a Syllogisine Enthymen, and Induction, &c., quhilk I thought I vnderstood better. About the quhilk tyme, my father coming to the town, begoude to examine me, and finding sum beginning was exceedinglie reioyfit, and vttered sfeittar affection to me then ever before; he interteined my regent verie hartlie in his ludging, and gaiff him grait thanks; he send me to him, efter he haid taken leue, with twa pieces of gold in a neapkine; bot the gentleman was sa honest and lowing, that he wald haiff non of his gold, but with austere countenance send me bak with it: Na, never wald receave gold nor filuer all the tyme of my course. We enterit in the Organ of Aristotle's Logies that yeir, and lernit till the Demonstrations. He haid a lytle boy that seruit him in his chamber, called Dauid Elifstone, wha, amangs threttie and fax schollars in number, (sa manie war we in the clas,) was the best. This boy he causit weat on me, and confer with me, whase ingyne and iudgment past me als far in the wholl course of philosophie, as the aigle the howlet. In the multiplication of Propositiones, Medalles, Couerfion of Syllogismes, Pons Afinorum, etc., he was als read as I was in telling an-and-threttie. This I mark for a spaciall cause of thankfulnes following.

Bot of all the benefites I haid that yeir was the coming of that maist nota-

* We hard the Oration pro rege Deistaro.

ble profet and apostle of our nation, Mr Jhone Knox to St Andros, wha, be the factio[n] of the Quein occupeing the castell and town of Edinbruchie, was compellit to remoue therfra with a number of the best, and chusit to com to St Andros. I hard him teatche ther the prophecie of Daniel that summer and the wintar following. I haid my pen and my litle book, and tuk away sic things as I could comprehend. In the opening vpe of his text he was moderat the space of an halff hour; bot when he enterit to application, he maid me sa to grew and tremble, that I could noct hald a pen to wryt. I hard him oftymes vtter these thretenings in the hicht of ther prude, quhilk the eis of monie saw cleirlie brought to pafs within few yeirs vpon the Captean of that Caftle, the Hamiltones, and the Quein hirselff. He ludgit down in the Abbay besyde our Collage, and our Primarius, Mr James Wilkie, our Regents, Mr Nicol Dalgleife, Mr Wilyeam Colace, and Mr Jhone Dauidfone went in ordinarlie to his grace efter denner and supper. Our Regent taried all the vacans to heir him, whowbeit he haid vrgent effeares of his brother fones to handle, to whom he was tutor. Mr Knox wald fun tyme com in and repose him in our collage yeard, and call ws schollars vnto him and blefs ws, and exhort ws to know God and his wark in our contrey, and stand be the guid cause, to vfe our tyme weill, and lern the guid instructiones, and follow the guid exemple of our maifters. Our haill collage, maifters and schollars, war found and zelus for the guid cause; the vther twa collages noct fa; for in the New Collage, whowbeit Mr Jhone Dowglafs, then Rector, was guid aneuche, the thrie vther maifters and sum of the Regentes war euill myndit, v^r. Mrs Robert, Archbald and Jhone Hamiltons, (wharof the last twa became after apostates) hated Mr Knox and the guid caufe; and the Commissar Mr Wilyeam Skeir could noct lyk weill of his doctrine. The auld collage was rewlit be Mr Jhon Rutherfurd, then Dean of Facultie, a man lernit in philosophie, bot invyus corrupt. This I mark for the setting furthe of the benefit I receavit in the collage and companie I was into. The public newes I hard that yeir was of the Englif[er]s armie that cam in vnder the conduct of Mr Druri, and brunt and flew throughout Cliddisdall and all the dominiones of the Hamiltones, for the flauchter of the Guid Regent; they brunt the castell and palice and town of Hamiltone, and caried away grait pray; they wracked all the Bordars waft and eft, and tuk the castell of Hume. Also Mathew Stewart, Erle of Lennox was schofine Regent, wha that hervest cam to Breachine, besiegit the castell tharof, haldin be the fuddarts of the Erl of Hountlie, compellet them to rander, and hangit threttie tharof, qlk was callit the Bourde of Breachine.

This yeir in the monethe of July, Mr Jhone Dauidfone, an of our Regents maid a play at the mariage of Mr Jhone Coluin, quhilk I saw playit in Mr Knox presence, wherin, according to Mr Knox doctrine, the castell of Edinbruche was besiged, takin, and the Captan, with an or twa with him, hangit in effigie.

1572.—The seconf yeir of my course we hard the Demonstrations, the Topiks and the Sophift Captiones. And the Primarius,* a guid, peacable, fweit auld man, wha luifed me weill, teached the four speaces of the Arithmetik, and sumthing of the Sphere ; bot the graitteſt benefit I haid of him, was his daylie doctrine at the prayers in the kirk everie morning, for he paſt throw the twa buiks of Sammel and twa of the Kings verie pleaulie and ſubſtantiuſlie, quhilk I rememberit the better ever ſince. He caufit ſing comounlie the 44 and 79 Pſalmes, quhilk I leruit par cœur, for that was the yeir of the bludie maſſacres in France, and grait troubles in this countrey, the warres betwix Leithe and Edinbruche being verie hat. The caſtel of Dumbarten was notable tean, and Jhone Hamilton, biſchope of St Andros hangit.

In the monethe of Auguft, the Blak Parliament of Stirling haldin,† whar the ſecond Regent was flean in Wohmiftones armes, &c. vide Buchan. Chro.

1573.—The thrid yeir of our course we hard the fyve buiks of the Ethiks, with the aught buiks of the Phyſiks, and *De Ortu et Interitu*. That yeir we haid our Bachlar art according to the folemnities then vſed of Declamations, banqueting and playes. And in the mean tyme tharof my father maried my ſaid eldeſt firſtar Isbell and ſecond, Mariorie, bothe on a day ; bot efter that festing, we gat hard newes of the defeat of the Forbeſſes at the Crab-ſtean beſyd Aberdein.

1574.—The fourt and laſt yeir of our course, quhilk was the 17 yeir of my age outpaſt, and 18 rinning, we learned the buiks *De Cœlo* and *Mateors*, alſo the Spher, more exactlie teachit be our awin Regent, and maid ws for our Vicces and Blakſtens, and haid at Pace our promotion and finiſſing of our course. The beginning of this yeir was alſo maift dulfull to me by the departour of my deireſt firſtar Isbell, wha died of hir firſt bern, in whom I loſſit my naturall mother the ſecond tyme.

* Mr James Wilkie.

† The parliament was haldin in Auguft 1571, befor I cam to the Vniuerſitie.

The ordour of four kirks to a minister then maid be the Erl of Morton, now maid Regent, against the quhilk Mr Jhone Dauidson, an of the Regents of our collage, maid a buik called the “ Conference betwix the Clerk and the Courtieur,” for the quhilk he was summoned befor the Justice-ear at Hadinton this wintar, the last of our course, and banisched the countrey.

In the thrid and fourt yeirs of my courſe, at the direiction of my father, I hard the Comiffar, Mr Wilyeam Skein, teatche Cicero de Legibus, and diuerſe partes of the Institutiones of Justiniān. I was burdet in the houſe of a man of law, a verie guid honest man, Andro Greine be nam, wha louit me exceeding weill, whase wyff alſo was an of my mothers; I am ſure ſche haid nocht ſone nor bern ſche loued better. This lawier tuk me to the Confiftorie with him, whar the Comiffar wald tak pleafour to ſchaw ws the practife in judgment of that quhilk he teached in the ſcholles. He was a man of ſkill and guid conſcience in his calling, leruit and diligent in his profession, and tuk delyt in na thing mair nor to repeat ower and ower again to anie ſchollar that wald ask him the things he haid bein teatching. Lykwayes my oft Andro acquentit me with the fornes of ſummons and lybelling of contracts, obligatiounes, actes, &c.; but my hart was nocht fett that way.

Mairower in theſe yeirs I lerned my muſic, wherin I tuk graittor delyt, of an Alexander Smiſhe, fervant to the Primarius of our collage, wha haid bein treaned vpe amangs the moniks in the Abbay. I lerned of him the Gam, Pleas ſong, and monie of the treables of the Psalms, wheroſum I could weill ſing in the kirk; bot my naturalitie and eaſie lerning by the ear maid me the mair unſolide and vnreadie to vſe the forme of the art. I louit ſinging and playing on instruments paſſing weill, and wald gladlie ſpend tyme whar the exercife therof was within the collage, for twa or thrie of our condisciples played fellow weill on the Virginals, and another on the Lut and Githorn. Our Regent haid alſo the Pinalds in his chalmer, and lernit ſome thing and I eftir him; bot perceaving me ower mikle caried eftir that, he diſhaſted and left of. It was the grait mercie of my God that keipit me from anie grait progres in ſinging and playing on instruments, for giff I haid atteined to anie reaſonable miſſure therin I haid never don guid vtherwayes, in reſpect of my amorus diſpoſition, wherby Sathan fought even then to deboiche me, bot my God gaiff me a piece of his fear, and grait naturall ſhamfaſtneſſe, quhilk by his grace war my preferuatines. Als I haid my neceſſars honeſtlie aneuſie of my father, bot nocht els; for archerie and goff, I haid bow, arroſe, glub and bals, but nocht a purſe for Catchpull and Tauern, ſic was his fatherlie weſdom for my

weill. Yit now and then I lernit and vſit fa mikle bathe of the hand and Racket catchie as might ferue for moderat and halſome exerceife of the body.

I wald haiff glaidlie bein at the Greik and Hebrew toungs, becaus I red in our Byble that it was tranſlated out of Hebrew and Greik; bot tha langages war nocht to be gottine in the land. Our Regent begoud and teatched ws the A,B,C, of the Greik and the ſimple declinationes, bot went no farder. Be that occation he tauld me of my vncle Mr Andro Melvill, whom he knew in the tyme of his courſe in the New Collage to vſe the Greik logicks of Ariftotle, to the quhilk was a wounder to tham that he was fa fyne a ſchollar, and of ſic expec-tation. This maid me inquyre for Mr Andro when I cam ham the ſecond and thrid yeir of our courſe; bot my father and Mr James ſchew me they fearit he was dead, because of the grait ciuill warres in France, and that they hard he was in Poicteors beſeiged; that it was aught or nyne yeirs ſen he paſt to France, and four or fyve yeirs ſen they gan amie letters or word from him. This twiſched my hart wounder foar in respect of the grait comendation I hard of him be my Regent and diuerſe vthers. Bot ſoon efter, about the middes of our thrid yeir, Alexander Young cam ham from Geneu, from his vncle and my neir kinsman Mr Hendrie Scrymgour of honourable memorie, with ſum propynes to the King, and letters to Mr Georg Bowchanan and Mr Piter Young, that an the Kings maifter, that vther his paedagog, and amangs the rest brought letters from the ſaid Mr Andro to my father and his brother Mr James, and therwithall word of his weifear and ſingular estimation in Geneu, whar he haid four yeirs profeſſit. Of theſe newes my hart was excēding glade, and the ſaid Alexander being with all diligence to return againe to Geneu, I haid a letter in readines pennit at lainthe in Latin, the beſt I could, quhilk I delyverit to my cowſing Alexander, wha within a twa monethes put it in the hands of my ſaid vncle Mr Andro. And he tauld me at meitting, and oft ſen fyne, it was a ſpeciall motion of his ham coming, then the quhilk I, nor Scotland nather, receavit never a graittter benefit of the hands of God, as will better appeir heirefter.

Bot because in all my courſe, the graittest benefit was the fight and heiring of that extraordinar man of God Mr Jhone Knox, fa far as I then knew and hard of him, I man heir record. In the tyme of his being in St Andros, ther was a Generall Asſemblie hauldin in the ſcholles of St Leonards, our Collage. Thair, amangs vther things, was motioned the making of Biſchopes, to the quhilk Mr Knox opponit himſelff directlie and zealuslie. Yit a number of

commiffionars of the kirk meatt at Leithe* with the lords that haid the guid caus in hand, (wharof euerie ane was hounting for a fatt kirk leiving, quhilk gart than feght the fastar,) and ther aggreet to mak Bischesopes ; the warfst turn that euer was done for the kirk leiving, as experience atteanes declared, when they war named *Tulchains*, that is, calffs skinnes stufed with ftra, to cause the cow giff milk ; for euerie lord gat a bischoprie, and fought and presented to the kirk sie a man as wald be content with leaft, and fett than maist of fewes, takes, and pensions. Amangs the rest the Erle of Mortoun gat the bischoprik of St Andros, efter the hanging of Jhone Hamiltone, and presented therunto that honorable father of the Vniuerfitie, as Rector therof for the present, Mr Jhone Dowglafs, a guid, vpright-harted man, bot ambitius and simple, nocht knawing wha delt with him. I hard Mr Knox speak against it, bot sparinglie, because he louit the man, and with regrat, faying, “ Alas ! for pitie, to lay vpone an auld weak man's bak, that quhilk twentie of the best gifts could nocht bear. It will wrak him and disgrace him.” And indeid it cam to pafs fa ; for within twa or thrie yeirs he died, during the quhilk he haid nather that honour, welthe, nor helthe as he was wount to haiff, ever repenting that he tuk it on. That was the first tymie I hard Mr Patrik Constantine, wha, then new retourned out of France with young Mr James Macgill, the Clark Register eldest sone, thought, be the said Clarks court, wha was grait with the Erle of Mortoun, to haiff bein preferit to the bischoprik, bot coming schort, becam a zealus preatchour against bischesopes. I hard a fermout of his the ouk efter the bischope was maid, vpon ane extraordinar day that he might haiff the graitter audience, wherin he maid thrie sorts of bischesopies : my Lord Bischop, my Lord's Bischope, and the Lord's Bischope. “ My Lord Bischope,” said he, “ was in the papistrie ; my Lord's Bischope is now, when my Lord getts the benefice, and the Bischope serues for na thing bot to mak his tytle fure ; and the Lord's Bischope is the trew minister of the gospell.” Mr Patrik was then weill lyked, and of guid expectation with sie as knew him nocht intus. The yeir efter was maid bischope Geordie of Murro, whom I saw a haill wintar mumling on his preaching af his peapers euerie day at our morning prayers, and haid it nocht weill par ceur when all was done ; and efter him Bischope Patone of Dunkell.† This greivit the hart of the men of God to the dead ; bot the warres war fa hatt, and the Lords cryed they behud to leauie than giff they gatt nocht the kirk

* The Conference at Leithe was in Januar, and the General Assambleie in Merche thereafter, 1571.

† I saw than bathe gett imposition of hands be B. Dowglas and Mr Jhon Woundrom, superintendent, whom I saw also inaugarat (as they cald it) B. Dowglas.

leiving, and monie knew nocht yit the corruption and vnlawfulnes of that invention of men, and sa the mater past fordwart.

At Mr Knox coming to St Andros, Robert Lekpriuk, printer, transported his lettres and pres's from Edinbruch to St Andros, whar first I saw that excellent art of printing, and haid then in hand Mr Patrik Constant's Catechisine of Calvin, converted in Latin heroic vers, quhilk with the author was mikle estimed of.

About the same tyme cam to St Andros to visit Mr Knox, Johne Durie, fellow minister at Leith with Mr Dauid Lindfay, wha was then for stoutnes and zeall in the guid cause mikle renouned and talked of : for the gown was na sooner af, and the Byble out of hand fra the kirk, when on ged the corflet, and fangit was the hagbot, and to the fields. Him I saw first at St Andros with Mr Knox.

The town of Edinbruche recouered againe, and the guid and honest men therof retourned to thair housses ; Mr Knox with his familie past hame to Edinbruche, being in St Andros he was verie weak. I saw him euerie day of his doctrine go hulie and fear, with a furring of martriks about his neck, a staf in the an hand, and guid godlie Richart Ballanden his servand, haldin vpe the vther oxtar, from the Abbay to the paroche kirk, and be the faid Richart and another servant, lifted vpe to the pulpit, whar he behouit to lean at his first entrie, bot or he haid done with his fermont, he was sa active and vigorous, that he was lyk to ding that pulpit in blads and flie out of it. Sa soone after his coming to Edinbruche, he becam vnable to preatche ; and sa instituting in his roun, be the ordinar calling of the kirk and congregation, Mr James Lawsone,* he tuk him to his chamber, and most happelie and comfortablie departed this lyff. Vide concerning his lyff and dathe, Mr Thomas Smeton's buik against Hamiltone the Apostat.

Ther was twa in St Andros wha war his aydant heirars, and wrot his fermonts, an my condisciple Mr Andro Yowng, now minister of Dumblean, wha tranfleated sum of thaim in Latin, and read tham in the hall of the Collage instead of his orations : that vther was servant to Mr Robert Hamilton, minister of the town, whom Mr Robert causit to wrait, for what end God knawes. The threatenings of his fermonts war verie foar, and sa particular, that sic as lyket nocht the cause, tuk occasion to reprotoche him as a raslie raler without war-

* A man of singular lerning, zeal, and eloquence, whom I neuer hard preatche bot he meltit my hart with teares.

rand. And Mr Robert Hamilton himself being offendit, conferrit with Mr Knox, asking his warrand of that particular thretning against the Castell of Edinbruche, that it sould run lyk a fand glafs ; it sould spew out the Captan with scham, he sould nocht com out at the yet, bot down ower the walles—and sic lyk. Mr Knox answerit, “ God is my warrant, and yie fall sie it.” Whill as the vther was skarflie satiffeit, and tuk hardlie with it, the nixt sermont from pulpit, he repeates the thretnings, and addes thereto, “ Thow that will nocht beleive my warrand fall sie it with thy eis that day, and fall fay, What haif I to do heir ?” This sermont the said Mr Robert’s servand wrot, and being with his maister in Edinbruche a twa yeir thereafter at the taking of the Castell, they ged vpe to the Castell hill, saw the forwark of the Castell all demolished, and rinning lyk a fandie bray ; they saw the men of wear all sett in ordour. The Captan, with a lytle cut of a staff in his hand, takin down ower the wals vpon the leathers, and Mr Robert, troublet with the thrang of the peiple, fayes to his man, “ Go, what haif I ado heir ?” and in going away, the servant remembers his maister of that sermont, and the words ; wha was compellit to glorifie God, and fay, he was a trew prophet.

Ane vther strange particular was recompted to me be Mr Dauid Lindfay, minister of Leithe : That efter Mr Knox haid taken bed, he cam in to visit him, as he was accustomed, and askd him whow he did. He answerit, “ Weill, brother, I thank God ; I haif defyrd all this day to haif yow, that I may send yow yit to yon man in the Castell, whom yie ken I haif loued fa deirlie : Go, I pray, and tell him that I haif send yow to him yit annes to warn and bid him, in the nam of God, leue that euill cause, and gif ower that Castle ; giff nocht, he falbe brought down ower the wals of it with shaine, and hing against the fune : Sa God has assurit me.” Mr Dauid, whowbeit he thought the message hard, and the thretning ower particular, yit obeyit, and past to the Castell ; and meiting with Sir Robert Meluill walkin on the wall, tauld him, wha was, as he thought, mikle movit with the mater. Therefter communed with the Captan, whom he thought also sumwhat moved ; but he past from him in to the Secretar Lithintone, with whom, when he haid conferrit a whyll, he cam out to Mr Dauid again, and said to him, “ Go, tell Mr Knox he is bot a drytting prophet.” Mr Dauid returning, tauld Mr Knox he haid dischargit the commissioin fathfullie, but that it was nocht weill accepted of after the Captan had conferrit with the Secretar. “ Weill (fayes Mr Knox) I haif bein ernest with my God anent tha twa men ; for the an I am forie that fa sould befall him, yit God assures me ther is mercie for his faul ; for that

vther I haif na warrand that euer he falbe weill." Mr Dauid fayes, he thought it hard, yit keipit it in mynd till Mr Knox was at rest with God. The Englis armie cam in with munition meit for the feage of the Castell, and within few dayes the Captean is fean to rander, and com down the leathers ower the wals; he is committed to a ludging in the town with a custodie of souldarts. Mr Dauid, because of grait acquaintance, comes to visit him, whom he employs to go to the Erle of Morton and offer him his haill heritage, the band of manrent of all his frinds, and to pafs af the countrie in exyll during his will. Mr Dauid goes that night and speakes the Erle, then being Regent, proponing to him the offers. The Regent goes asyde and consultes with the Abbot of Dumfermling and Clark Register, thereafter Mr Dauid comes craveng his answere. It was giffen, It could nocht be; the peiple could nocht be satifeit, nor ther cause clerit and crowned, with[out] exemplar punisiment of that man and his counsellour the Secretar. Mr Dauid the morn be nyne hours comes agean to the Captean, the Lard of Grange, and taking him to an fore stane of the ludgin apart, resolues him it behoued him to suffer. "O then, Mr Dauid," fayes he, "for our auld frindshippe and for Chryft's feak, leaue me nocht." So he remeanes with him, wha paessing vp and down a whyll, cam to a schot, and seeing the day fear, the fune cleir, and a skaffald preparing at the Corfs in the Hiegeatt, he falles in a grait studie, and alters countenance and cullour: quhilk, when Mr Dauid perceaved, he cam to him and askes him what he was doing. "Fathe, Mr Dauid," fayes [he], "I perceave weill now that Mr Knox was the trew fervant of God, and his thretning is to be accomplished;" and defyred to heir the treuthe of that againe. The quhilk Mr Dauid rehersed, and addit thervnto, that the fam Mr Knox at his retournung had tauld him that he was ernest with God for him, was forie, for the loue he buir him, that that shold com on his bodie, bot was assurit ther was mercie for his faull. The quhilk he wald haiff repeated ower againe to him, and thervpn was graitlie comforted, and becam to be of guid and cheirfull cowrage; sa that he dyned moderatlie, and thereafter tuk Mr Dauid aparte for his strenthning to suffer that dethe, and in end besikes him nocht to leaue him bot convoy him to the place of execution; "And tak heid," fayes he, "I hope in God, efter I falbe thought past, to giff yow a taken of the assurance of that mercie to my faull according to the speakine of that man of God." Sa about thrie houres efter none, he was brought out and Mr Dauid with him, and about fourre the fune being wast about af the northwert nuk of the steiple, he was put af the leddar, and his face first fell to the est, bot within a bonie whyll turned about to the

west, and ther remeanted against the fune ; at quhilk tyme Mr Dauid, euer present, fayes, he marked him when all thought he was away, to lift vpe his hands that war bund befor him, and ley tham doun again faftlie, quhilk moued him with exclamation to glorifie God befor all the peiple. This last part of his execution I hard also of Jhone Durie, wha was present with him on the skaffald.

Sa in lyk maner whatever he spak concerning the Hamiltones and the Quein, whowbeit in appeirance in the mean tyme bot contrar, and monie guid folks thought hard and strange, yit cam to paf's, and was marked in particular to the grait glorie of God, terrour of the enemies, and ioy of the godlie.

Thus ending my course of Philosophie in St Andros, whar vpon the part of God I haid offerit to me all guid occasion of godlines, lerning, and wesdome, sa mikle as was in the countrey for the tyme, and might fall in my age ; bot on my part, wha throw wantones and vanitie neglected and misspent the occasiones, haid gottin na thing bot a nam and opinion of lerning, a babling of words without wit, at leaft wesdome ; for my light young nature was giffen mair to be superficiall nor solid, circumferentiall nor centrik, defyring to heir and haiff the names of manie things, bot never weill degeesting nor ryping out the nature of anie, bot fleiting and flowing, soon lyking and foone lothing euerie thing. Onlie now and then I fand sum sweit and constant motiones of the feir and loue of God within me.

I cam to Dondie, whar my vncle Roger, a man godlie, kynd, and wyfe, enterit with me to vnderstand to what calling my hart inelynd, and gaiff out that my father's intention was to haiff me a lawer. I said nocht mikle against it, bot wifled at God I might haiff the gifts and grace to be a minister. Coming ham my father tented me in the fain maner, bot nocht sa familiarlie ; nather durst I vtter anie thing against his opinion and iudgment, bot said I was readie to obey his will and direction in all things. He commandit me then to occupie my tyme weill amangs his books till the vacans, at what tyme he wald haiff occasion to meit with sum guid man of law in Edinbruche, to whom he wald put me in seruice ; giff sa he meinde indeid, because he faw na prouision for the ministerie, or to essay my resolusion, I can nocht tell. Going a day to Bonitone, I past by the kirk of Maritone and place wher I haid prayed, and vowed to God, the fam cam in my memorie with a grait motion of mynd and determination to pay my wow giff God wald giff the grace and moyen. Sa praying and worshiping befor God, it cam in my mynd to pen a sermon upon a part of Scripture, and leaue it in a buik of my fathers, whar he might

find it, and sa I tuk the beginning of the nynt of Jhone's Euangell of the blind man, and studeing his comentares theron, Musculus and Marlorot, wrot it and left it in Musculus Comentars, quhilk when he fand it, lyked him weill; yit spak na thing, bot left me in suspence till it pleasit God to giff me full resolution. For a lytle befor Lambes word cam that Mr Andro was com to Edinbruche, and within twentie dayes after he cam to Baldowy, with whom when my father had conuerit, and knawin what opinion he haid of me, he delyverit me ower vnto him, thinking he was disburdenit of me; and sa indeid he was, as the continuation of this narratione will declar. This was in the yeir of God 1574.

Because I said befor that Scotland receavit never a graitter benefit at the hands of God nor this man, I will schortlie sett down, firſt, a little discours of his lyff befor his coming hame, and fyne what he brought with him. He was born in Baldowy, a place pleafand, fertill, and weill aired, lyand within a myll to the town of Montrose, vpon the southweſt, hard be the Aſtuarium fluminis Aefkæ meridionalis, in the yeir of Chryſt's birthe 1545, the 1 day of the monethe Auguft, begottin of gentill and honest parents, Richard Meluill of Baldowy, brother-german of Jhone Meluill of Dysart, and Gills Abercrombie, douchter to Thomas Abercrombie, burges of Montrose, of the houſe of Murthle. He was the youngeft of nyne breither, all left alyve when thair father was flean with the graittest part of the gentilmen of Anguſt, in the vanguard of the field of Pinkie. His mother leivit an honorable widow till he was twall yeir of age, tramed vpe in letters in the ſcoll of Montrose, vnder Mr Thomas Anderfone, eſteimed the beſt maifter in hiſ tyme, whowbeit nocht the maift lernit. Sche left fax of hirfonnes in honest rounes, all even then or ſchortlie thereaſter, bearing office in kirk or comoun weill, and with the beſt eſtimated in thair rank and aboue; they war Richart Meluill of Baldowy, and minister of Chryſt's Euangell fone efter, the eldeſt: Mr Thomas, a fyne ſcholar, weill trauelit in France and Italie, Secretar-deput of Scotland: Walter, burges, and efter bailyie of Montrose, a wyſe and stout man: Roger, burges of Dondie, a man of ſingular giftes of nature and God's grace, bot was nocht tramed vpe in lettres. I hard that fathfull paſtor of Dondie, Wilyeam Chryſtifone, a lytle efter his deathe, with teares ſay, "Alas! when God tuk this Roger Meluill, he tuk from me my father, and the carefuller father that euer Dondie haid. His nam wilbe remeberit fa lang as Dondie is a town."* Mr

* I haiff hard Mr Robert Bruce ſay oft of Roger, that giff he haid haid Mr Andro's leurning, he wald be the oddeſt man in Europe.

James, minister of Chryft's Euangell : Jhone, then guidman and rewarl of his mother's effearies, and after a minister in the kirk : the rest war Robert, Dauid, and Andro, wharof the first twa was keipt at the scholl till they tyrde, and war put to Crafts ; the last was a feiklie tender boy, and tuk pleasur in na thing sa mikle as his buik. Sa with the portion that was left him, he spended a yeir or twa in Montrose, haunlie, heiring a France man, ealled Petrus de Marsiliers, teache the Greik grammer, and sum thing of that langage, honestlie conductit to the sam as a rare thing in the countrey, nocht hard of befor, be that notable instrument in the kirk, Jhone Erskine of Done, of maist honorable and happie memorie ; wherin he profited sa, that entering thereafter in the course of Philosophie within the Vniuersitie of St Andros, all that wes teatched of Aristotle he lerned and studeit it out of the Greik text, quhilk his maisters vnderstood nocht. He past his course in the New Collage, tenderlie belouit of Mr Jhone Dowglafs, provost of that Collage and rectour of the Vniuersitie, wha wald tak him betuix his legges at the fyre in Wintar, and warm his hands and cheiks, and bleffing him, say, " My fillie fatherles and motherles chyld, its ill to wit what God may mak of thie yit." Sa ending his course of Philosophie, he left the Vniuersitie of St Andros with the commendation of the best philosopher, poet, and Grecian, of anie young maister in the land ; and with all possiblie diligence maid his preparation, and past to France. Be the way he was extreamlie tormented with sie seiknes and storme of wather, sa that oft tymes, whylls be danger of schipwrak, whylls be infirmite and feiknes, he luiked for deathe, he arryvit first in England, and again imbarking cam to Burdeaux, wher he taried nocht laug, bot embarking from that cam to Deipe ; from that to Paris, whar he remeanit in the Vniuersitie twa yeirs at his awin studies, heiring the Lightes* of the maist feyning age in all guid lettres, the king publict professors, Andreas Tornebus in Greik and Latine Humanitie ; Petrus Ramus in Philosophie and Eloquence ; Jo: Mercerus in the Hebrew langage, whervpon he was specialie fett. In the last yeir of they twa, he grew sa expert in the Greik, that he declamit and teatchit lessones, vttering never a word bot Greik, with sic readines and plentie, as was mervolus to the heirars. From Paris he past to Poicteors, whar he regented in the Collage of St Marceun thrie yeirs.† Ther he haid the best lawers, and studeit sa mikle

* Salinacus, Pascaius, Forcatellus, Mathematiciens ; Balduinus the lawer ; Duretus, Medicine ; Carpentarius, Quinquarborius, Hebrew.

† Ther was grait emulation and contention in verfes, and harangs betuix the twa Collages, S.

therof as might serue for his purpose, quhilk was Theologie, wherto he was dedicat from his mother's wombe. And when the Collages war giffen vpe, because of the seage leyed to the town, quhilk was lang and feirfull, he was employed be an honourable councellar to instruct his onlie sone. The bern profited exceeding weill, and was of a fweit inclination, takin away from him and his parents be a schot out of the campe, quhilk parted the wall of his chalmer and woundit him deadlie in the thie. He called incontinent for his maister, whom, whow foone he saw, he caught him in his arimes, and vttered the words of the Apostle in Greik ; διδασκαλε, τὸν δρόμον μοῦ τετελίκα,—“ Maister, I haiff perfytted my course ;” and sa with monie vther godlie and fweit words he died. That bern gaed never out his hart, bot in teatching of me, he often remembrit him with tender compassioun of mynd. He taried in that houſs, qubilk was weill furnisit, during the tyme of the seadge. Ther was a corporall with a few fuddarts put to keipe the house, who espyed him in his prayers and speitches to be halie and deuot ; and on day (being a Papist and man of warr,) with a grait aithe he challengit Mr Andro that he was a Hugonot, and wald helpe to betray the town, therfor because the alarme was strikken, he could nocht trust him in that houſs. Mr Androw answers incontinent, “ I am als honest a man to my God and magistrat and estet of the town, and maister of this familie, as thou art, and sa fall proue this day—do thy best.” And with that starts to the nixt armour and on with it, and all in arimes to the stable, and takes the best horſs be the heid. This when the corporall saw, he comes with fellow fear termes and intreats him to leaue of and forgiff him. “ O no, no !” fayes he, “ I fall proue als honest and stout as thyself.” “ O Monsieur,” fayes the vther, “ my Captean and the maister of this houſs will rebuk me and put me from it, giff yie be thus troublet ; therfor I pray yow tak me obleffit to my vttermaift, and tarie and forgiff me.” Sa he tuk ease in guid part, and was never troublet thereafter. Giff it haid com to the warſt, he was resolued, being weill horſt, to haiff gottin him to the campe of the Admirall, wha was in persone beseageand the town.

The seage of the town being rasit, he left Poictiers, and accompanied with a Frenche man, he tuk iorney to Geneu, leaving buiks and all ther, and caried na thing with him bot a litle Hebrew Byble in his belt. Sa he cam to Geneu all vpon his fut, as he haid done befor from Deipe to Paris, and from that to Poictiers ; for he was ſmall and light of body, but full of ſprites, vigourus

Mareeu and Pivarcou ; bot during his preſence ther, S. Mareeu haid without queſtion the vpper hand.

and cowragius. His companiones of the way, when they cam to the Ine wald ly down lyk tyred tyks, bot he wald out and fight the townes and vilages witherfoeuer they cam. The ports of Geneu wer tentelie keipit because of the troubles of France, and multitud of strangers that cam. Being therfor inquyrit what they war, the French man his companion answерит, " We ar pure scollars." Bot Mr Andro perceaving that they haid na will of pure folks, being alreadie overlaid therwith, said, " No, no, we are noct pure ; we haiff alsmikle als will pay for all we tak sa lang as we tarie. We haiff letters from his acquaintance to Monsieur di Beza : Let ws delyver theſe—we craue na fordar ;" and sa being convoyit to Beza, and then to thair ludging, Beza, perceaving him a schollar, and they haiffing neid of a Professour of Humanitie in the Collage, put him within a twa or thrie dayes to tryell in Virgill and Homer, quhilk he could acquaint so weill, that but farder he is placed in that roum of profeffion, and at his firſt entrie, a quarters fie peyit him in hand. Sa that whowbeit thair was but a crown to the fore betwix than bathe, and the Frencheman weak ſpirited, and wift noct what to do, yit he fund Gods prouidence to releue bathe himſelf and helpe his marrow till he was prouydit. In Geneu he abead fyve yeirs, during the quhilk tyme his cheiff ſtudie was Diuinitie, wheranent he hard Beza his daylie leſſons and preaſchings ;—Cornelius Bonauentura, Professour of the Hebrew, Caldaik, and Syriac langages ;—Portus, a Greik born, Professour of the Greik young, with whom he wald reaſone about the right pronuntiation therof ; for the Greik pronuncit it efter the comoun form, keiping the accents ; the quhilk Mr Andro controllit be precepts and reaſone, till the Greik wald grow angrie and cry out, " Vos Scotti, vos barbari, docebitis nos Graecos pronunciationem linguae nostræ, ſcilicet ! " He hard ther alſo Francis Ottoman, the renounedeft lawer in his tyme. Ther he was weill acquainted with my Eam, Mr Hendrie Scrymgeour, wha, be his lerning in the lawes and polecie and ſervice of manie noble princes, haid atteined to grait ritches, conqueſt a prettie roum within a lig to Geneu, and biggit theron a trim houſe called the *Vilet*, and a fear ludging within the town, quhilks all with a douchtar, his onlie bern, he left to the Syndiques of the town. About the end of fyve yeirs the Bifchope of Brechin and Mr Andro Pulwart with him cam ther, and tareing a whyll, purpoſit hamwart, with whom Mr Andro Meluill, efter the receaving of letters from his brethering and me, with grait difficultie purchaffit leauue of the kirk and magiftrates of Geneu,* and takin iorney cam hamwart. From Lions they traversit the

* Wha wald on na wayes haiff contented to part with him, giff his conſcience haid ſuffered him

Franchise Compté to the heid of the riuer of Loir, and cam down the sam be water to Orleans, haiffing in companie, sevin or aught dayes, a captean, a mediciner, and a preist, superstitius papists at thair meitting kythed in ther speitche and meattes, bot be mirrie and solid reasoning withall, becam flech-eatters on Fridday, and the captean nocht far from the kingdome of heavin or they parted. The portes of Orleans wer streat keipet, (being bot a yeir and halff efter the horrible massacres,) Brechine and Mr Andro Polwart was on fut, and Mr Andro weill mounted on hors, because he haid wraisted his leg, they past the twa futmen, and deteining the horsman, the fouldarts inquyres what he was. He answterit a Schottes man. "O! yie Scottes men are all Hugonotes," fayes the gard. "Hugonotes!" fays he, "What's that? we ken nocht sic." "O," fayes the fouldart, "yie haiff nocht mes." "Forfuthe," fayes he mirrielie, "our berns in Scotland gaes daylie to mes." "Guid companion," fayes the vther, lauching, "go thy way." Coming to thair ludging, he tells his nibours and garres them lauche: "Bot furlie," fay they, "we war verie fleyed our pasport sould haiff bein loked, and finding ws com from Geneu, sould haiff bein troublet." "Yea," fayes thair host, "tak it for a speciall prouidence of God, for within this twall monethe monie thowfands for les hes lost thair lyves." Going out of the town again at the turn of a rew, they meit the proceßion; Brechine and his Pædagog was befor, Mr Andro a lytle efter. Brechine turnes bak and fayes, "What fall I do?" "Fordwart," quod he; and so he does. Mr Andro haulds out his syde clok with his armes als thought he haid bein bearing sum thing vnder his oxstars, and so passes by. But his hart bet him thereafter oft and fear, that he sould haiff fa stoutlie counsellit the vther, and vsit a piece of dissimulation himself. Coming to Paris, ther they remeanned dyvers dayes, where Mr Andro, meitting with the Lord Ogilbie his countreyman, is requeisted be hym to go to the Jesuits Collage, whar he reasonit with father Tyrie findrie dayes; bot the tyme being fa dangerus, and of sum minaſſing speitchies of the Bischope of Glaſgow, he was counfellit to haſt af the town.* Sa they cam from Deipe ower to Ry in England, from thence to Londone, whar they remanit a space, and byng horsses, cam hame Loudon way be Berwik to Edinbruche. And this for a ſhort recitall of his lyff till his coming ham.

to refew his gifts anie langer onoffered to his countrey, and employed for the benefit of his frinds. Beza, in his letter to the generall kirk of Scotland, alleages, that as the graitest taken of affection the kirk of Geneu could ſchaw to Scotland, that they haid suffered thanselues to be ſpuiled of Mr Andro Melvill, wherby the kirk of Scotland might be irritched.

* At Whitſunday he cam out of Paris, the quibilk day King Charles, that maid that horrible mas-

As to that he brought ham with him.—It was that plentifull and inexhaust theaſſour of all guid letters and lerning bathe of humen and devyne things; and that quhilk ſuperexcelles, ane profuid knawlage, vpright ſinceritie, and fervent zeall in trew relligion, and to put the ſam in vſe for the profit of his kirk and countrey; ane vnuwearied peanfulnes and iſſatiſble pleafour to giff out and beſtow the ſam without anie recompence or gean. Yea, rather ſa far as his finall moyen might reak, conducing and inviting all guid ingynes to receave and imbrace the ſaming. Wherby within theſe fax and twentie yeirs he has inrichted his nation with incorruptible ſubſtance, mor without all compear nor in anie age ſen it was a kingdome, or manie nations in the world this day, giff ther war honour and mentinance for lerning, quhilk the diſtuction of this Storie will verifie and cleir at large. The nixt ſummer cam ham his librairie, ritche and rare, of the beſt authors, in all langages, artes and ſciences, cleirlie declarin g be his instruments what a craftes man he was.

He was nocht weill come to Edinbruche, when word was of him at Court, and the Regent Erle of Morton called vnto him Mr George Buchanan, Mr James Halibourton, coronall, and Alexander Hay, foone efter Clark Register, and directes than to dell with Mr Andro to content to be my Lord Regents grace domeſtic inſtructour, and to giff a few notes vpon his chaptour read daylie, and he ſould be honorablie advanced at the firſt occaſion. The Regents meining was to haiff him and his giftes framed for his purpose, to reſtrean the friedome of application in preatching, and authoritie of the Generall Aſſemblies, and bring in a conformitie with Eingland in governing of the kirk be Bifchopes and iuiunctiones, without the quhilk he thought nather the kingdome could be gydet to his fantasie, nor ſtand in guid aggriement and lyking with the nibour land. For this form of polecie he vſit to mak ſchoſe of the men of beſt giftes, and firſt try than at Court giff they would be conformable and ferue his purpose, and fyne prefer thame to bifchopries and government of the

faſre, died of an iſfew of blod burſting out at all the conduits of his body; wharon in London he maid that Epigram:—

Naribus, ore, oculis atque auribus vndiqne et amo,
Et pene erumpit qui tibi, Carle, cruoſ.
Non tuus iſte cruoſ: Sanctorum at cede cruentoſ,
Quem feruſ hauiſti, concoquere haud poteras.

At neafe, at mouthe, at ein, at ears, at wand,
That blud that burſts from all thy conduits weaſt
Is nocht thyne, Charls, bot of that holie band,
Quhilk thou did drinke, bot could nocht weill digeaſt,

kirk, as he did with twa thereafter, and haid proceidit ferdar giff God had nocht disapointed him. Mr Andro, whowbeit nocht weill acquainted with thir purposēs then, yit lyked nocht to be in Court, bot rather to be in sun Vniuersitie, and profess thair as the Kings Lectors in Parife, and sa as God directed him, refusit, and cravit his graces favour to repose a whyll with his frinds till God callit him to sie a roum quhilk he thought meittest.

Sa he cam to Baldowy to his brother, my father, whar he remeanead that hervest quarter, and whar, within a few dayes after his coming, I was resigned ower be my father haillelie vnto him to weak vpon him as his fone and fervant; and, as my father said to him, to be a pladge of his loue. And furlie his service was easie, nocht to me onlie, bot euen to the fremdest man that ever serued him, for he schofes for his servantes onlie schollars; and giff they haid done anie guid at thair book, he cared nocht what they did to him. That quarter of yeir I thought I gat graitter light in letters nor all my tyme befor; whowbeit, at our meitting, in my conceat, I thought I could haiff taked to him in things I haid hard, as he did to me as a maister of Arts, bot I perceavit at annes that I was bot an ignorant bable, and wist nocht what I said, nather could schaw anie vse therof, bot in clattering and crying. He fand me bauche in the Latin toung, a pratler vpon precepts in Logik, without anie profit for the right vse, and haiffing sun termes of Art in Philosophie without light of solid knawlage; yit of ingyne and capacitie guid aneuche, wherby I haid cunned my dictata and haid them readie aneuche. He enterit therfor and conferrit with me sun of Bowchanans Psalmes, of Virgill and Horace, quhilk twa, namlie Virgill, was his cheiff refreshment after his graue stadies; wherin he lat me sie, nocht onlie the proper Latin langage and ornaments of poefie, bot also mair guid Logik and Philosophie then euer I haid hard befor. I had tean delyt at the Grammer Schole to heir reid and fung the verses of Virgill, taken with the numbers therof (whowbeit I knew nocht what numbers was till he tauld me) and haid mikle of him par ceur; bot I vnderstud never a lyne of him till then. He read a Comedie of Tyrence with me, schawing me that ther was bathe fyne Latin langage and wit to be lernit: That of langage I thought weill, bot for wit I merveled, and haid nocht knawin befor. He put in my hand the Comentares of Cæsar, comending him for the sinple puritie of the Latin toungue; also Salust, and read with me the Coniuration of Catelin. He haid gottin in Paris, at his by coming, Bodin his Method of Histori, quhilk he read ower himselff thryse or four tymes that quarter, annes with me, and the rest whill I was occupied in the

Greik grammer, quhilke he put in hand of Clenard, causynge me vnderstand the precepts onlie, and leare the *παραδειγματα* exactlie; the practise wharof he schew me in my buik, going throw with me that Epistle of Basilius, and causing me lern it be hart, bathe for the langage and the mater; thereafter to the New Testament, and ged throw sum chapters of Mathew and certeian comfortable places of the Epistles, namlie, the Romans. And laist, entering to the Hebrew, I gat the reiding declynations and pronouns, and sum also of the coniugations out of Martinius grammer, quhilke he haid with him, and schew me the vse of the Dictionair also, quhilke he haid of Reuelins with him. And all this as it war bot pleyning and craking, sa that I lernit mikle mair by heiring of him in daylie converstation, bathe that quarter and thereafter, nor euer I lernit of anie buik, whowbeit he fet me euer to the best authors.

The Generall Assembly was holdin in the monethe of August, soone after his han coming, whar ther was grait word of him, arysing be the commendation of the Bischope of Brechline, and Mr Andro Pulwart. Sa commissionars from dyverse partes of the countrey maid furt to the Assembly for him; namlie, they of Fyff wald haiff haid him to St Andros in the roun of Mr Jhone Dowglas, newlie departed this lyff, and ther indeid was he marked be the Regent to haiff bein maid Bischope of St Andros, giff he haid bein capable of Court Bischopriks; bot the maist ernest instance of Mr James Boid Leslie, maid Bischope of Glasgw, and Mr Andro Hay, superintendent of thaile partes, obteined of the Assembly and sum of his frinds ther present, that he foulde come and visit Glasgw, and sic the beginning of a Collage ther, and heir what conditiones sould be offered to him, that giff he lyked he foulde condicione till abyde with tham. This Mr James Boid was a gentle man of the Lord Boids kin, a guid man and lower of lerning and lernd men, inducit be his cheiff to tak the Bischoprie, the gift wharof the said Lord Boid, being a grait counsallour to the Regent, haid purchaffit for his commoditie; bot within a yeir or twa, when he fand nocht his bischope plyable to his purpose, he causit his sone, the Maister of Boid, tak the Castell, and intromeat with all therin, keipe it and gather vpe the rents of the Bischoprik to intertein the faming, and this was done impune, nochtwithstanding the Regents streat justice, because the Tulchain causit nocht the kow giff milk aneuchie to my Lord. Sa that I haiff hard the honest gentle man rew whill fear that ever he tuk on that Bischoprie efter he haid vnderstud be Mr Andro of the vnlawfulnes therof, and fand sic a curs vpon it. The vther, Mr Andro Hay, was an honest, zealus,

frank harted gentleman, perfone of Renthrow, and Rector of the Vniuersitie of Glasgw, wha lyked never those Bisshopries, and wha specialie was the ernest futter for Mr Andro Meluill. Sa vpon ther lettres he tuk iorney, accompanied with twa of his breither, Mr James and Roger, and Mr James Balfour, then minister at Edinbruche, his cowsing german, and cam vnto Glasgw, whar he contented, at the end of vacance, to enter and teatche in the Collage as principall maister, and thus aggrieng he returned ham again to Baldowy. At the tyme apointed, about the end of October, we tuk iorney, accompanied with his brother Jhone, and cam to Dondie, from that to St Johns Town, the first tyme I saw it; from that to Stirling, whar we remained twa dayes, and saw the King, the sweitest fight in Europe that day, for strange and extraordinar gifts of ingyne, iudgment, memorie and langage. I hard him discours, walking vpe and down in the auld Lady Marrs hand, of knawlage and ignorance, to my grait mervell and esstonishment. Ther Mr Andro conferrit at lynthe with Mr George Bowchanan, then enterit to wrait the Storie of his Countrey; also with Mr Piter Young, and Sanders his brother; Mr Gilbert Monereif the Kings Medicinar, whome with he haid bein weill acquainted in Geneu. Also with Mr Thomas Bowchanan, then scholmaister, the wha accompanied ws of his kyndnes to Glasgw.

We cam to Glasgw about the first of November 1574, whare we fand Mr Piter Blakburn, a guid man, new com from St Andros, enterit in the Collage, and begoun to teatche conform to the ordour of the course of St Andros. But Mr Andro entering principall maister, all was committed and submited to him, wha permitted willinglie to the said Mr Piter, the cair of the Collage Leiving, quhilk was but verie small, consisting in litle Annualles then, and fett him haillie to teatche things nocht hard in this Countrey of befor, wherin he trauelit exceeding diligentlie, as his delyt was theriu alleanerlie. Sa falling to wark with a few number of capable heirars, sic as might be instructars of vthers thereafter, he teached tham the Greik grammer, the Dialectic of Ramus, the Rhetic of Taleus, with the practise therof in Greik and Latin authors, namlie, Homer, Hesiod, Phocilides, Theognides, Pythagoras, Isocrates, Pindarus, Virgill, Horace, Theocritus, &c. From that he enterit to the Mathematiks, and teached the Elements of Euclid, the Arithmetic and Geometrie of Ramus, the Geographie of Dyonisius, the Tables of Hunter, the Astrologie of Aratus; from that to the Morall Philosophie, he teached the Ethiks of Aristotle, the Offices of Cicero, Aristotle de Virtutibus, Cicero's Paradoxes, and Tusculanes, Arist. Polyt. and certean of Platoes Dialoges; from that to

the Naturall Philosophie he teatched the buiks of the Phyfics, De Ortu, De Cœlo, &c. alfo of Plato and Fernelius. With this he ioyned the Historie, with the twa lights thereof, Chronologie and Chirographie, out of Sleidan, Menarthes and Melancthon. And all this, by and attoure his awin ordinar profefion, the holie tonges and Theologie, he teachit the Hebrew grammar, firſt ſchortlie, and fyne mor accuratlie; thereaſter the Caldaic and Syriac dialects with the practife therof in the Psalmes and Warks of Solomon, Dauid, Ezra, and Epiftle to the Galates. He paſt throw the haill comoun places of theologie verie exactlie and accuratlie; also throw all the Auld and New Testament, and all this in the ſpace of fax yeirs, during the quhilk he teatchit euerie day customable twyſe, Sabothe and vther day, with an ordinar conference with ſic as war preſent efter denner and ſupper. His lerning and peanfulnes was mikle admired, ſa that the nam of that Collage within twa yeirs was noble throwout all the land, and in vther countreys alfo. Sic as haid paſſed the course in St Androuſ cam in noimber ther, and entered ſchollars again vnder ordour and discipline, ſa that the Collage was ſa frequent as the roumes war nocht able to receaue them. The ſcolmaifter of the town, Mr Patrik Scharpe, was his ordinar heirar and conſubmall, whome he instructed, and directed in the maift commodius bringing vpe of the youthe in grammer and guid auſthors; whom I hard oftentimes profes that he lerned mair of Mr Andro Melvill eraking and pleying, for vnderſtanding of the auſthors quhilk he teached in the ſcholl, nor be all his comentares. Sic lyk Mr Piter Blakburn, wha tuk vpe the firſt clas. Finalie, I dar fay ther was na place in Europe comparable to Glasgw for guid letters during theſe yeirs for a plentifull and guid chepe mercat of all kynd of langages, artes and ſciences.

In the Simmer of the firſt of theſe fax yeirs, about the 18 yeir of my age compleit, God opened my mouthe firſt in publict vpon the exerceis, with ſic comendation out of the mouthe of Mr Andro Hay, rector and ſuperintendent, namlie even ther in publict in his addition, as I was wouderfullie incouragit to go fordwart. In the middes of that ouk, I dreamed that I haid maid the exerceis in Montros, and being demiffid from the breithring with conforutable commendation, I cam ower to Baldowy to my father, and entering in the place ther was nan that knew me: I paſt vpe to the hall, and enterit in the chalmer at the end therof, whar I met with my father, and tauld him whow I haid bein occupied, wha tuk me in his armes and kiſſing me, ſaid in my ear, “ Jamie, ferue God, for thou art behauldin to him;” and with that he goes and ſitting down on a bedſyde, he keaues bak ower, ſa that his feit flak out ſtiff

and dead. With that I walkned with grait feir and commotion, quhilk abaid with me the space of an houre. Bot the burding of the exerciese lyand vpon me, maid me to forget it, till going to the rector, Mr Andro Hay, his ludging to delyver certeane buiks I haid borrowit, and at the first sight he takes me in his armes, and thrusting and kissing me, he fayes, " My hart, ferue God, for thou art behaldin to him." This is my dream, thought I, and tauld it to my companion going to the Collage againe. Bot within twa days, my vnkle, Mr Andro, returning from Edinbruche, whar he haid bein taking ordour with his buiks new com hame, by his countenance first, and efter a sweit and confortable delling with me, thereafter tauld me that his brother, my father, was deperited this lyff, and efter inquisition, fund it was the sam verie night I haid dreamed. Sa it pleased God to mak me warning, and furneise me confort against the heaviest newes that euer I haid hard befor in all my lyff; for as I haiff schawen befor, he was a rare man, and a maist lowing fathir to me, at the closing of whase mouthe God thus opened myne.

Be occasion of the recounting of this dream to my vnkle Mr Andro, he rememberit me of an vther I haid dreamed, and tauld him the ouk befor his going to Edinbruche, that my brother Dauid was hangit, with certeane circumstances, quhilk troublit me. The quhilk at the verie instant I tauld him, he interpreted of my brothers mariage, whilk wald nocht be to his weill and confort, knawing na thing of that mater, till with the newes of my fathers dethe he was informit that he haid maried his sone Dauid in a summar and hastie maner a few dayes befor his departour, quhilk was almaist a wrak to him and his hous, as heirefter we fall declare.

Nocht lang efter Mr Andro receavit letters from Monsieur du Bez, and therin amangs the rest, "*Colaceus vester, exemplar omnium virtutum, nuper apud nos vita functus est.*" This was my guid Regent, wha, efter the ending of our course, had gean to France, and coining to Geneu, ther died; a grait los to the Kirk of God in his countrey, for he was solidlie lernit, hailelie addicted to diuinitie, with a sincar and zealus hart. Ther was never twa thinges befor that, quhilk ofter and mair heavilie I regreated in my mynd, nor the deing of these my fathers, befor I haid testified my thankfull hart to tham, efter the atteining to sum light of letters and knawlage of God; quhilk when I was even then about to do be sum little essay in the thrie langages, I was be the newes of thair deathe cutt aff.

That yeir also, in the monethe of Merche, I haid the benefit to be present with my vnkle, Mr Andro, at the General Assemblie haldin in Edinbruche. At

the quhilke the question being movit about the Jurisdiction and polecie of the Kirk, Mr Andro Melvill, withe certeane vther breithring, war ordeanit to tak peanes theranent, and giff in ther iudgment to the nixt Assemblie. And in deid that mater cost him exceeding grait peans bathe in mynd, body, and gear,* during the space of fyve or fax yeir, with the gean of the Regent, Erl of Morton, and his bischopes vtter indignation. Yit, with the wunderfull assistance of God, he bure it out till the abolisshing of bischopes, and establisshing of the presbyteries according to the word of God. Wharby he gatt the nam of επισκοπος του αρχιεπισκοπης,—*episcoporum exactor*,—the flinger out of bischopes. Ther I hard first in Edinbruche Mr James Lawfou, a godlie lernit man, of a wunderfull moving vtterance in doctrine, whom I delyted mikle to heir, and whom I never hard bot withe teares bathe of remors and ioy. As also Jhone Durie, newlie transported from Leith to Edinbruche, a man zealus and mightie in spreit, with Mr Walter Balcanquall, ane honest, vpright harted young man, latlie enterit to that ministerie of Edinbruche. Thir, informed mair throwlie be Mr Andro of the vnlawfulnes of bischopes, and the right maner of governing of the Kirk be presbyteries, dealt diligentlie and forciblie in ther doctrine against that ane, and for that vther wakned vpe the spreits of all guid breithring, and crabet the court stranglie. Bot furlie ther ministerie and exemple of lyff movit me, and tuk sic hauld vpon my hart, that I went never to na place with better will nor to Edinbruche, and tyred never les in anie place nor in thair companie.†

1575.—Being at the Assemblie thereafter in August at Edinbruche, 1575, the question was proponed, “ Giff Bisches, as they war at that tyme in the Kirk of Scotland, haid a lawfull calling or office by the word of God ?” Efter advyse of certeane breithring therupon, and reasoning in publict, it was resolutit negatiuē ; and that the nam bischope was comoun to euerie pastor, andordeinit that breither shold inquyre ferdar bathe in that and vther poinctes of the discipline and polecie of the Kirk.

After the Assemblie we past to Angus in companie with Mr Alexander Arbutnott, a man of singular gifts of lerning, wesdome, godlines, and fweitnes of nature, then Principall of the Collage of Aberdein ; whom withe Mr Andro

* Keiping Asssemblies and dyettes of conference, reasoning and advysing with breithring anent that wark.

† The tym was verie fauorable, for God haid glorefied his nam wunderfullie of leat, in performing strange things forspoken be Mr Knox against the Castell of Edinbruche.

communicat anent the haill ordour of his Collage in doctrine and discipline, and aggreit as thereafter was sett down in the new reformation of the said Collages of Glasgw and Aberdein. In Angus we maried my youngest sistar Barbara vpon Mr James Balfour, then minister at Guthrie ; and buried guid auld Thomas Meluill of Dysart, the mirrie man ; and sa, after vacans, returned to Glasgw.

About Michaelmas, in the yeir 1575, in the 19 yeir of my age, I enterit Regent, and tuk vpe the clafs, and teatched the Greik grammer, Isocrates Paraneſis ad Demonicum, the first buk of Homers Iliads, Phocylides, Hefioids *εργα και ἡμεραι*, the Dialectic of Ramus, the Rhetorik of Taleus, with the practice in Ciceros Catilinars and Paradoxes, &c.

Ther was then resident in Glasgw Mr Patrik Adamfone, alias Constant, minister of Pasley, a man of notable ingyne, letters, and eloquence, wha was Mr Androes grait frind and companion ; and, efter he haid craftelie insinuat himself in Mr Androes favour, and the ministrie of Edinbruche, he began to step on fordwart to the first degrie of a bischope, and leaving Pasley past to Court, and becam minister to the Regent, Erle of Mortoun. About the quhilk tyme the personage of Giffen vaked, a guid benefice, lyand hard besyde the town of Glasgw, peying four and twentie chalder of viuell. This benefice is offered to Mr Andro, provyding he wald be the Regents man, and leauie aff the perfut of the bischopes ; quhilk he refusit, bot delt ernestlie with the Regent himself, and be all moyen, nainlie, of the said Mr Patrik, to haiff it annexit to the Collage, the rent wharof was verie finall, nocht able to sustein twa maifters, without anie bursfares. The Regent keipit the benefice in his hand vndisponit mikle of twa yeir, alleaging, that Mr Andro haid the wait, wha wald defraud that Collage, and himself bathe, of sic a benefit, because of his new opiniones, and owerfie dreames, anent the Kirk discipline and polecie. Yit, at laſt, the Regent, ſeing he could nocht be broken be boſt, be advyſe of the ſaid Mr Patrik, he effayes to moue him be benefit, and makes a new erection and reformatiōn of the Collage of Glasgw, annexing and mortefeing thairvnto the ſaid benefice of Giffen ; quhilk was the beſt turn that ever I knew ather the Regent or Mr Patrik to do. Bot the ſpeciall drift was to demearit Mr Andro, and cauſe him relent from dealling againſt bischopes ; bot God keipit his awin fervant in vprightnes and treuthe, in the middes of manie heavie tentatiōnes, (whilas his coleg, Mr Piter, and vthers, nocht onlie furmeifit, bot fpak out, that he was a grait hinder of a guid wark,) and by his bleffing effectuat the turn be crowked instruments.

1576.—The seconde yeir of my regenting, I teatchit the elements of Arithmetick and Geometrie out [of] Psellus for schortnes ; the Offices of Cicero ; Arisotles Logic, in Greik, and Ethic, (and was the first regent that ever did that in Scotland;) also Platoes Phaedon and Axiochus ; and that profeffion of the Mathematiks, Logic, and Morall Philosophie, I keipit (as euerie ane of the regents keipit thair awin, the schollars ay ascending and passing throw) sa lang as I regented ther, even till I was, with Mr Andro, transported to St Andros.

That yeir, in Apryll, the Generall Asssemblie, convenit in Edinbruche, resolued, concerning bisches, the nam and office to be comoun to all the pastors of the Kirk, out of the quhilk might be schofin commiffionars for visitation, planting, &c. Item, All bisches war ordeanit to tak thaimselues to a particular flok. Item, Contribution ordeanit to be maid for releiff of the exylit Frenche kirks. Item, Nominat for making overture of the polecie and iurisdiction of the Kirk : for the West countrey, James, bischope of Glasgw, Mr Andro Melviu, Mr Andro Hay, Mr James Grig, Mr Dauid Cuningham ; for Lawdien, Mr Robert Pont, Mr James Lawfone, Mr Dauid Lindsay, and, adiognit to tham, Mr Clement Lytle, and Mr Alexander Sim, lawers ; for Fyff, Mr Jhone Windraine, superintendent, with the principall maisters of the Vniersitie ; for Merns and Angufs, the Laird of Dim, Wilyeam Chryftifone, Mr Jhone Row, Mr Wilyeam Rind, Jhone Duncanfone ; for Aberdein, Mr Jhone Crag, and Mr Alexander Arbuthnot ; the places ordeanit whar they sould meit, and thair diligence to be giffen in to the nixt Asssemblie, to be haldin at Edinbruche in October.

In this mean tyme the Chancellor, Lord Glamis, being a guid, lerned noble man, wryttes to Geneua to Theodor Bez, craving his iudgment in the queftiones moued at our Generall Assemblyes ; and, be that occasion, we gott hain Bezaes Treatis *De triplici Episcopatum*, quhilk did mikle guid.

All the tyme I could get, by my ordinar calling, I employed to the studie of the Hebrew toung and theologie. I read Bezaes Confeffion, giffen me be my vncle, diligentlie, and hard his Lessons according to Caluins Institutiones : and, being myndfull of my wow, and finding God to haiff blessed the firſt and ſecond opening of my mouthe in publict on the exerceife, I thought guid to continow. The ordour of the Collage was, that euerie regent, his ouk about, convoyit the schollars to a kirk hard adiacent whar the peiple convenit, and that regent red the comoun prayers, with a chaptour or twa. I, for my part, contented nocht ſimplie to reid ; bot taking ſum pean, when I might haiff ſliped, the night befor, indeuorit to tak vpe the ſoun of the chaptour, and giff ſum notes

of doctrine, with exhortation. This pleasit and comfortit guid peiple verie mikle, sa that they reforted verie frequentlie my ouk, quhilke also movit the rest of the regents to essay and follow the sam form; and sa bathe profited thamselfes and vthers. All the quhilke I record to the praise of the grace of my guid God alleanerlie; for vtlierwayes, a veiner, fulishar, corrupter youthe was ther nocht in that Collage; sa that giff my God haid nocht put in me sum bit of conscience, and fear of his nam, in discharging my office, and a peice of honestie and feliam befor the warlde, I sould never haiff done guid, bot, by fluggishnes and wandering fantasies, easelie caried away to all deboicherie.

The breithring apointed be the Assemblie convenit at Glasgw, in Mr Dauid Cuninghames houſs, then Subdean of Glasgw, and dean of our facultie of artes; a man lernit and of verie guid accompt at that tyme, haid fear houſs and yeards wherin an erle might haiff dwelt, and a thowsand mark of rent with the better. Nan was sa frak in the caufe as he. He moderat the reaſoning, gatherit vpe the conclusiones, and put all in wrait and ordour to be reported to the Assemblie. Bot, to mark the strange fagacitie of my vncle Mr Andro, he ever suspected bathe Mr Patrik Adamsone and this Mr Dauid, and said, he fearit they sould nocht prove frinds in the caufe, they war sa courtlie. And sa fell out, indeid, as we fall heir.

The Generall Assemblie, convened at Edinbruche in October, ordeanit the travelles of the breithring to be fighted and advyſit vpon, that, being brought in open Assemblie, they might procede to determine. In the mean tyme, compeires Alexander Hay, Clark of Registar, and giffes in, from my Lord Regents grace, a number of questiones to be resoluit be the Assemblie, anent the polecie and iurifdiction of the Kirk, quhilke sett tham to farder consultation. Ther was Mr Patrik Adamsone, presented to the bischoprik of St Andros; and being inquyring, in the publict Assemblie, giff he wald receaue that bischoprik, he answerit he wald receaue na office iudgit vnlawfull be the Kirk; and as to that bischoprik, he wald na wayes accept of it without the advyſs of the Generall Assemblie. And, neuertheles, or the nixt Assemblie, he was feaſit hard and fast on the bischoprik, wherby all goſſoprie ged vpe betwin him and my vncle Mr Andro. Ther was at Court then, Captin Mongumerie, a guid honest man, the Regents domeſtic, wha market an accustomed phrase of Mr Patriks in his doctrine; “The prophet wald mein this.” And whow foone he saw Mr Patrik gripe to the bischoprie, he cryes out amang his companions:

" For als oft as it was repeated be Mr Patrik, · The prophet wald mein this; I vnderstud never what the *profit* meins whill now," quod he.

To mak the Assemblie lyk the better bathe of the prefenter and presented, the Regent directs his minister to the Assemblie, schawin he had receavit a letter from the Quein of Eingland, informing his grace that the Princes of Germanie war to keipe a Generall Convention at Magdeburg, for ratifieng of the Augustan Confession, whar wald be present lernit Commissioners from all Protestant princes; and that hir Ma^{tie} was to send, requyring him to do the sam. The Regents grace, therfor, defyrit the Assemblie to nominat the persones, and he sould mak prouision. The Assemblie nominat Mr Andro Melvill, Mr Alexander Arbuthnot, and Mr George Hay; bot when ther was an apperiance of the bischoprie, the ambassadrie fealit.

Mr Patrik taking him to the bischoprie, the suffragantes roum is filled at teanes be Mr Dauid Cuninghame, wha leived Glasgw and the guid cause, and becomes the Regents minister, bot with a curs accompaning him; for he haid never that wealth nor estimation efter quhilk he haid befor, whowbeit within a yeir advancit to the bischoprik of Aberdein; and nocht onlie sa, bot became, foone efter the Erle of Mortons execution, an of the [maist] miserable wretches in all the west country, lyand debochit and out of credit, in a cot hous, himselff at the an syde of the fyre, and his cow at the vther. Thus God cursed that bischoprie of his; but as for Mr Patriks, we will haiff mair ado with it heirefter.

This yeir, in the wintar, appeired a terrible Comet, the storn wharof was verie grait, and proceeding from it toward the est a lang teall, in appearance, of an eall and a halff, lyk vnto a bissom or seurge maid of wands all fyrie. It rease nightlie in the south weast, nocht aboue a degrie and an halff ascending aboue the horizon, and continowed about a fax oukes, or twa monethe, and piece and piece weir away. The graittest effects wharof that out of our countrey we hard was a grait and mightie battell in Barbaria in Afrie, wharin thrie kings war slean, with a hudge multitud of peiple. And within the countrey, the chasing away of the Hamiltones: For whowbeit the Regent, foone efter the taking of the government vpon him, maid a law of obliuion; yet the Hous of Mar consentit nocht therto, thinking the young king, whom they haid in keiping, could neuer be sure sa lang as the Hamiltones keipit thair roumes, and therfor maid a Read against them the sam summer, wherby the Lords of Arbrothe and Pasley, with the speciales of thair frinds, namlie, sic as war giltie of the guid Regents murthour, fled away in Eingland. The Castell of

Hamilton, keipit a whyll be Arthour of Mirritoun, was takin and demolisfis to the ground, and the said Arthour execut at Stirling in my sight, wha died verie penitentlie and weill, to my grait edification ; being the first execution that euer I saw, except of a witche in St Andros, against the quhilk Mr Knox delt from pulpit, sche being set vpe at a pillar befor him : Lyk as I haiff hard the fam maist notable servant of God almost ordinarlie threttin thefe Hamiltones maist ferfullie for the murder of the gud Erle of Murray, Regent. The Lord Arbrothe maried the Countes of Caffels, fistar to the Lord Glammes then chancellar, wharby he gan tolerance for a schort tyme. But the wintar befor the said chancellar being cut of at Stirling, in the summer following he was fean to flie away. The minister of Hamilton, Mr Jhone Dauidfone, a guid man, haid admonisfis and thretned that Castell for ryot, hurdome, &c. and saw in a vision, as I hard him record, a grait arm, with a fword in the neff, stading aboue the Castell, quhilk, with swift force stricking down vpon it, did overthraw the fam to the grund, and thereafter coming down throw the wood and town, did spoile and hurt the fam.

1577.—The year following, 1577, the Generall Assemblie conveined at Edinbruche in October, whar the heids of the polecie war ordeanit to be drawin in conclusiones, and certean breither apointed to gather togidder the trauelles of the breithring from all partes, and digest and put the fam in ordour, drawing than in certeane propositiones for breuitie.

At that Assemblie, Mr Patrik Adamfone is fund to haiff intrusif himself in the bischoprik of St Andros against the actes and ordinances of the Kirk, and therfor ordeanit to be proceidit against be his Synodall. Bot, as he was wounderfull craftie, he offerit to ley down all, at the feit of the breithring, and be ordourit at the pleasure of the Assemblie whow foone the fam war throuche and at a point with the mater of the polecie ; and sa with fear promises, drifted and pat aff till he gat his tyme.

About the end of that sam October, ther was an vther Assemblie haldin at Edinbruche, at the quhilk the heids of the polecie war reported, digest in order. They war ordeanit, efter reuising, to be put in mundo, and presented to the Regents grace ; and certean breithring nominat to confer with his grace theranent, and a dyet sett at Stirling for the fam.

During all these Assemblies and ernest endeuers of the breithring, the Regent is often requyrit to giff his presence to the Assemblie, and fordar the cause of God ; bot nocht onlie in effect refuses, bot vses grait thretnig against

the maist zelus breithring, schoring to hang of thame, vtherwayes ther could be na peace nor ordour in the countrey. Sa, euer resifting the wark of discipline in hand, bure fordwart his bischopes, and preffed to his iunctiones and conformitie with Eingland ; and, but question, haid steyed the wark, giff God haid nocht steired vpe a faction of the nobilitie against him, wha maid a grait convocation at the Fall kirk, and haid almost com to straks, giff the Einglis Ambassatour, a guid, godlie man, and louer of our nation, Mr Robert Bowes, with the Chancellars guidnes and wesdome, haid nocht steyit for taking ordour ; wherwith a Convention was sett in Stirling of the Esteates, and the breithring nominat and apointed be the Assenblie weating on, fell out that vn-happie murdour of that lerned and guid noble man, Lord Glammes, Chancellar, slean in a tumult be a schot of a pistolet in the head.* Whom when God had sa taken away from the Regent Mortoun, his contrar faction drawes a draught at annes to cause the King, now about fourtein yeirs of age, to tak the government in his awin perfone ; wharby Mortoun is compellit to go to the Market Crofs of Edinbruche, in soleinne maner, and giff ower his Regentschipe, and all publict administration of the realme.

This Regent Erle of Mortoun was a man ever cast vpon the best syde, and did honestlie and stoutlie in the cause. He lowit Mr Knox whill he was alyue At his deathe and buriall he gaiff him ane honorable testimonie, " That he nather fearit nor flatterit anie fleche ;" and, efter his deathe, was frindlie to his wyff and childring. He was verie wyse, and a guid Jufticiar in administration. His fyve yeirs war estimed to be als happie and peaceable as euer Scotland saw. The name of a Papist durst nocht be hard of ; ther was na theiff nor oppressour that durst kythe. Bot he could nocht suffer Chryst to reing frielie be rebuking of sinne, bot maid opposition to the ministrie of Edinbruche in publict place ; nor, be the right government of his Kirk be the Presbyterie of his lawfullie callit pastors and eldars, mislyked the Assemblies Generall, and wald haiff haid the name therof changit, that he might abolishe the previlage and force therof. Wharvnto my uncle, Mr Andro, specialie opponit himselff, and therby, and for the bischopes, incurrit his speciaill indigna-

* Mr Andro maid vpon him this Epigram :—

Tu, Leo magne, iacis inglorius ; ergo manebunt
Qualia fata canes ? Qualia fata fues ?

Sen lawlie lyes thow noble Lyon fyne,
What fall betyde behind to dogges and fwyne ?

tion, and therabout first discordit with Mr Dauid Lindsay, to whom he was comounlie contradictor, faying that Maister Knox haid commendit him to the Court all his dayes; that he was a guid mid man, and maker of brues amangs men, bot sould nocht haiff place betwix God and man. Yit in effect the faid Mr Dauid keipit honest in the cause of the discipline till it was concludit, and efter. He sought to infiuat himselff, after the leying down of his Regentrie in the Kings favour and sum Counfallours, be twa things in speciaill that concerunit the Kings weill and the realnes. Ane, that the King might be a frie king and monarche, haiffing the rewell and power of all Esteates, quhilk the Kirks Generall Assembly empeared. Ane vther, to be conform with Eingland in the Kirks polecie; to haiff bischopes to rewll the Kirk, and they to be answerable to the King, and sa the frie preaching repreffed. With this, he was wounderfullie giffen to gather gear, therby, as he said, to inritche the King withall. Thir things, whowbeit humblit, yit he amendit nocht, bot keipit out his course till he might do na mair, and then glorifiet God, as in the awin place falbe declarit.

This yeir, in the summer, God brought ham Mr Thomas Smeton, a man of singular giftes of lerning and godlines, a grait benefit to his kirk, and speciaill blessing of my guid God, for me in particular.

1578.—The Generall Assembly conveinit at Edinbruche in Apryll 1578, in the Magdalen Chapell.* Mr Andro Meluill was schofin Moderator, whar was concludit, That Bischopes sould be callit be thair awin names, or be the names of Breither, in all tyme coming, and that lordlie name and authoritie banisfed from the Kirk of God, quhilk hes bot a lord, Chryſt Jesuſ. Also the haill heids of the polecie, put in propositiones, and sett in ordour, war ratiefied and allowit, except a litle of the Diaconat to be farther advysit. Item, That na bischope sould be elected or maid thereafter, nor na minister consent thereto, vnder the pean of deprivation. Item, The leat murdour of the Lord Glaines, Chancellar, regredit; and for that blud and vthers, for the Kings prosperus government, vndertaken newlings in his awin persone, and for the guid acceptation of the wark of the polecie and discipline of the Kirk, now concludit, and to be presented to his Ma^{tie} and Counfall, ther was a generall fast concludit to be zeal uſlie keipit throwout the land.†

* At this Assembly war a number of questiones giffen in from Court be Alexander Hay, Clark Register, and the answers therof crault at diuers Assemblies thereafter, for the Courtes effect.

† When the Assembly haid concludit the discipline, diuerſe of the breithring, as namlie, Mr

The Assemblie thereafter conveined at Stirling in July that sam yeir, wherin the form of conclusion, as in all the former Assemblies, sa in that, was, That the Kirk, all in a voice, hes concludit the haill articles and propositiones of the buik of the polecie of the Kirk, to be conform to the Word of God, and meit for the Esteat of the Kirk in this land ; and ordeanes the sam with a supplication, to be presented to the Kings Ma_{ge}. The quhilk was done, and his Hienes gaiff a verie comfortable and guid anfwer therament, nominating certean of his Counsell to confer with the breithring apointed be the Kirk therupon.

That yeir my vngle dedicat to the King his CARMEN MOSIS, with certean Epigrames, and a chap. of Job in vers, quhilk put all men in hope of graitter warks ; but partlie his grait occupationes and distractiones, partlie, as he wes wount to say, Scribillantium et scripturientium turba ; and cheiflie that he thought the tyme maist profitablie bestowit in doing, teatching, and framing of guid instruments for the meantinence of the treuthe and wark of the ministerie and scholles, moved him to neglect wraitting, except of verses and epigrammes, as his humor and occasiones moved him ; wharof he hes in his peapers a grait number, and nocht a few, as Carmina Sybillina, lost. Bot for commendation of thrie notable verteus in him, thrie things amangs manie ma I man recompt :—Interpretation of Dreames, Patience, and Heroic Stoutnes.

The Collage haid monie pleyes in law depending that yeir, and Mr Piter Blakburn was aconomus and speciall actor ; yit because the aestimation of Mr Andro was graitter, he defyrit him at certean perempter dyettes to be present in Edinbruche. For sic a dyet being to go to Edinbruche, Mr Piter comes in to his chalmer in the morning, heavie and grim lyk. Being inquyrit be the Principall what ealed him, he anfwerit, “ I haiff dreamed an vnfall dream, and I am sium thing solist efter it.”—“ What is it ? ” fayes he. “ Methought we

Andro Meluill and Andro Hay, defyrit the sam to be subferyvit be the haill breithring. To the quhilk Mr Patrik Adamfone anfwered, “ Nay—we haif an honest man, our Clark, to subferyue for all ; and it war to derogat to his fathfulnes and estimation gif we fould all funeralie subferyue.” “ Weill,” fayes Mr Andro Hay, “ gif anie man com against this, or deny it heirefter, he is nocht honest.” And to Mr Patrik he said, befor thrie or fower, “ Ther is my hand, Mr Patrik ; gif yie com against this heirefter, consenting now sa throwlie to it, I will call yow a knaue, and it war never sa publictie.” Mr Patrik receaues the condicoun : Bot at the presenting of the conclusiones befor the Regent and Counsell, the Regent askes Mr Patrik gif he haid assented thereto. He denyit it, and that he haid refusit to subferye it. Whervpon the faid Conclusiones of Discipline war refusid be the Counsell. The caufe wharof, when Mr Andro Hay haid inquyred at duneris honorable Counsellars, they leyed the wait on the faid Mr Patrik, wha coming by in the mean tyme, Mr Andro Hay takes him be the hand befor the faid Counsellour, and dispytfellie to his face fayes, “ O knaue, knaue ! I will croun thee the knaue of all knaues ! ”

war fitting at our Collage burde, and a cap full of barmie drink befor ws. I luiked to the cap, and I thought I saw a read headit tead lope out of it, and craled vpe vpon the wall, the quhilke I percewed and dang down, and tramped vnder my feit; and as I turned, I saw an vther lope out alfo, quhilke, whowbeit I followed, it gat away in a holl out of my sight."—"Be nocht folist," fayes he, "Mr Piter; I will interpret your dream, and warrand the interpretation trew, for a pynt of wyne?"—"For futhe," fayes the vther, "and it be guid, a quart."—"The Collage burd and cap is our Collage leiving, into the quhilke twa read nebbit teades hes intrusit thanself. They ar the twa read neased compeditours of our Collage, against the quhilke yie haiff presentlie the actiones, viz. Jhone Grame, the first whom yie persewing at this dyet, clim als weill as he will on the wall of the law, yie fall ding down and owercome. The vther is the read faced Commissar, Mr Archibald Beaton, wha be some wyll fall eschew prefentlie, and win away. Assure thyself, man, thow fall find it fa." Mr Piter lauches, and fayes he was worthe the wyne, whow euer it was, for the twa men war verie read and tead lyk faced for ploukes and lumpes. And in deid it cain fa to pafs, for they brought hame a notable decret of reduction of a few of the freires yeard against Jhone Grame; and the vther, by moyen and ernest folistation, gat the action delayit, and brought to arbitrimint.*

Now for his patience, whowbeit he was verie hat in all questiones, yit when it twitched his particular, no man could crab him, contrair to the comoun custome, as amangs manie vther, I marked this.—My Lord Hearise haid a sone in the Collage named Jhone, wha was drawin away from his stadies and ordour be sum young men of the town, namlie, a burgeſſ air named Andro Heriot. The principall calles for Jhone, and reproving him, fayes, "What? hes my Lord your father send yow heir to ſpend your tyme with debauchit perfones of the town," &c. This was tauld Andro Heriot, wha, partie of intemperat diſpoſition, and partie, as was ſuppoſed, be the Collage miſflykers

* I haiff alſo marked manie experiences in him of wounderfull ſigacitie and ſmelling out of mens naturalls and diſpoſitiones, ſa that tho ſum haid bein never ſa fair farrand and curteus, he could nocht gif tham a guid countenance nor word; quhilke, indeid, wald prone ill men. Vthers, altho nocht of ſa guid appearance, he wald lyk of, and be hamlie with, wha wald proue weil. Of bathe the fortes I could racken diuers be nain and ſournam, but it is nocht expedient; onlie an I can nocht omit, wha about this tyme was ordeanit be the Generall Aſſemblie to be team ordour withall be the Synd of Glafgw for deferting of his minifterie; wha be his fear ciuill facions ſuid favour with all except Mr Andro, wha, delling ſcharplie with him for his defertion of the minifterie, gat this anſwer:—"I will nocht profes pouertie."—"O then," fayes Mr Andro to him, "yow will deny nocht onlie the minifterie, bot alſo trew Christianitie." This man was Mr Jhone Coluin, firſt apostat fra the minifterie, and fyne fra trew Christian religion to foul Papistrie.

ftired vpe, cam to Mr Andro, the Principall, a day efter fernont, coming out of the Kirk, haifing all his schollars and Regents at his bak, and quarrels him schamfullie with manie thows and lyes, continuowing from the Kirk almaist down to the Collage, quhilke is a grait space, yea, with sword about him, with menassings and brawlles ; but Mr Andro verie patientlie and meiklie answers never a word bot “ God facher, what hes muvit yow, yie neid to boft ? We ar ma nor yie.” The schollars war out of thair wittes, and fean wald haif put hands on him, bot he rebuked them in sic fort that they durst nocht stear. As for myselff, for als patient as I am called, I doucht nocht suffer it, bot withdrew myselff from him.

Within a schort space efter, the faid Andro contractes a fiver, of the quhilke he died ; and a day or twa befor, he send for the Principall, wha glaidlie cam and visit him ; wha, with grait remorse, confessit his offence, and commendit the vthers grait patience, faying, “ That he haid win a graittier victorie of him, nor giff he haid sufferit his schollars to ding out his harnes ;” and oft tymes embrasing and kissing him for the sweit confort he bestowed on him, being sa vnworthie, cryed ay for him sa lang as the breathe was in him ; and sa gaiff vpe the ghaft, being a lustie youthe in his mide age.

The young man, Jhone Maxuell, partlie eschewing discipline, and partlie, as was supposfed, caried away be the cownfall of Papists, (for he haid gottin euill groundes therof, and all his fathers houfs, be Mr Gilbert Brown, Abbot of New Abey,) left the Collage, and abad in the town. Bot whowfoone the Lord Heres, his father, hard of it, he cam to the town, scharplie rebuked his son, and brought him to the Collage, efter he haid lowinglie and maist curteffie deelt with the Principall, causit the haill maisters and disciples convein in the verie cloſs of the Collage, and ther, in presence of all, aufterlie commandit his son to fitt down vpon his knees, and humblie offer himselff to what fort of discipline the Principall of the Collage and his Regent (against whome cheifflie he haid bein refractar,) wald put him to. The young man obeyit humblie, and the Principall lifted him vpe be the hand efter promise of amendment : and efter reconciliation he enterit him to his Regent againe, humblie presenting to him a piece of golde. What that Lord Heres was vtherwayes I leaue it to the Cornicle ; bot in this he left a notable exemple to all noble men and fathers to follow.

For fordar verification of his grait patience, becausfe he wald seim verie hat and impatient : At our table, comounlie at mealles and efter, was movit be him sum question of philosophie or artes, namlie, for this end to schaw that

Aristotie could er, and haid erred, contrar to the S. Andros axiom, Absurdum est dicere errasse Aristotelem. Mr Piter Blakburn, our colegh, was a bitter propugnar of Aristotle; a verie guid and lerned man, bot rud and carlisfe of nature: and when he could nocht bear out his defence be reafone, he wald do it be coler and invectioun vpon the perfone of Mr Andro, that he was arrogant, proud, and full of his awin fence; but when it cam to that the argument seaffed, for the Principall never spak a word mair. And be this form of doing he wan Mr Piter from monie, bathe wrang opinones and evill fasones: for the guid, honest harted man, frie from his coler, eschamed of himselff, amendit himselff. And this I marked euer to be Mr Andros maner: Being fure of a treuthe in reafoning, he wald be extream hat, and suffer na man to bear away the contrar; bot with reafone, words, and gesture, he wald carie it away, caring for na perfone, whow grait foener they war, namlie, in maters of relligion. And in all companies, at table or vtherwayes, as he vnderstood and tuk vpe the neceffitie of the persones and mater in hand to requyre, he wald frielie and bauldlie hauld thair eares fow of the treuthe: and tak it as they wald, he wald nocht ceas nor keipe silence; yea, and nocht onlie ance or twyse, bot at all occasiones, till he fand tham better instructed, and sett to go fordwart in the guid purpose. And verelie be lang experiance I haiff knawin him to haiff done as mikle guid in sic conferences and meitings as be his publict doctrine; for sic as war willing to vnderstand in fa doing, he pleafurit tham mair and mair; and sic as wer nocht, he suffered never to rest till he ather brought tham from ther contrarie mynd, or els discouered a pervers disposition against the treuthe. Giff he haid nocht bein throuche and resolut himselff in a mater, he wald haiff heard verie patientlie and quietlie, and reafonit therupon caldlie and camlie aneuch till he war fullie resoluit, and fand his grounds sure. But for his awine particular, in perfone, gear, or fame, I knew him never hard in publict with anie man to this hour.

Now for his heroic cowrage and stoutnes:—The Regent, seeing he could nocht diuert him [be] benefites and offers, he calles for him a day indirectlie, and, efter lang discourfing vpon the quyetnes of the countrey, peace of the Kirk, and advancement of the Kings Ma^{ties} Esteat, he braks in vpon sic as war disturbers therof be thair conceats and owerfie dreames, imitation of Geneu discipline and lawes; and, efter sum reafoning and grundes of Gods Word alleagit,* quhilk irritat the Regent, he braks out in coler and bofting:—“ Ther

* This Regent obiectet against the General Assembly, That it was [a] convocation of the King-

will never be quyeties in this countrey, till halff a diffone of yow be hangit or banisched the countrey."—"Tushe, sir," fayes Mr Andro; "Purpuratis tuis ista minitare mihi, idem est humi an sublime putrefcam: Domini est terra. Patria est vbiunque, est bene. I haiff bein ready to giff my lyff whar it was nocht halff fa weill wared, at the pleasour of my God. I leived out of your countrey ten yeirs as weill as in it. Let God be glorified, it will nocht ly in your power to hang nor exyll his treuthe." Monie sielyk lies he hard, and for me reported in mair ferfull form; bot for all nevir iarged a iot ather from the substance of the caufe, or forme of proceeding therin. Bot a piece of storie I man report, steirit vpe in particular against him in my perfone.

The Lord Boid was grait with the Regent, and haid a eusing in our Collage, nained Alexander Boid, a youthe of a grait spreit and ingyne, bot verie commerfom and refractar. He haid pleyit the companion wickedlie with the maister in the grammar school, and sic lyk with the first regent the first yeir of his course in the Collage. The nixt yeir he comes to me: At his entrie I delt with him fearlie, and besought him to be weill conditioned, and he sould find na thing in me bot speciall courteffie and affectione; bot giff he sould preafs to misseuse me, and mak trouble as he haid done to his maisters befor, for als meik as I seimed he wald find me scharper nor anie he haid delt with. Vpon this premonition he continuos halff a yeir as guid a bern as was in the feage. Till taking occasion of Mr Thomas Smetones companie, in the quhilk I mikle delyted, I past with him to Edinbruche to fetche hain his wyff; and befor my going, I tuk exact ordour with my schollars, inioynning large tasks to tham, and apointing of censurers and deleattors of all ther behauour. Coming hain again, I fand the said Alexander often deleated in grait faultes, namlie, absenting himself from the kirk, and pleying the loun on the Sabbath. I begin to deall with him in words; he disdeanes and vilipends with misbehauour in words and countenance; I command him to correction—he rebelles: to be

leiges. Mr Andro answerit, "That Chryft and his Apostles war giltie of that cryme, wha conveinit with houndrethes and throwlands, taugh them, and governed without anie leue of the magistrat; and yit did all dewtie to Cæsar, and bade gif him that quhilk was his." Item, Mr Andro alleaging a place of the Actes to the said Regent, the Regent fayes, tauntinglie, "Read yie euer of sic an Act as we did at St Jhonstoun?" Answeres Mr Andro: "Gif yie be escheamed of that act, Chryft wilbe escheamed of yow." The Reformation of Religioun in Scotland was don as the men in the Gospell, wha, bringing a man feik of the palsey, careid be foursome in bed, brak the honis aboue whar Chryft was, vnasking leue of the godman and maister therof, for the grait defyre quhilk they laid to com to Chryft for the mans helthe. Yit Chryft fand na fault therwith, bot feing their fathe, approued the farn, and healed the man. Sa throw zeall the kingdom of Heavyn suffered violence at the beginning, and men fought to com to Chryft, without asking leue of King or Cæsar.

fchort, I wald nocht be deforcit ; and he gat his deat peyit, bot indeid far within his demearit. He fittes down in a nuk fra my fight, and whill I was teatching my leffone, he takes his pen and ink horn, and striks himself on the face and neas till effusion of bluid ; he ryves his buik, and dightes his neas with the leaves therof, and drawes the bluid athort his face, and spots his clothes with the faming ; and incontinent efter the leffone, rimmes out of the Collage, and away and compleanes to his frinds he was sa misusit crewalie be me. The principall and maisters at the bruit, and my defyre, takes tryell, and finds it as is spoken. He byds away fra the Collage a monethe, about the end wharof, on a summer evening efter supper, I was coming out of the Castell with twa of my companions, whar we haid bein vifiting a guid gentleman, wha, vnbeset be twasum, haid defendit himself notable, being weill fenfed till his dagger cas cut in pices, and brought to extream danger of his lyff, was compellit ather to flay an of them or be flean ; for the quhilk apprehendit, he was detained in presfhone in the Castell, whar we customablie visited him, and lernit of him to fence. Sa, coming from him in the kirk yeard, my schollar lying in weat with an Alexander Cunningham, fistar sone to the Lord Boid, wha hounds out the youthe with a baton in his hand to strik me behind my bak. Heiring the found of his feit, I turned and spak a few words, at the quhilk the boy rimmes by me and luiks for his helper, Alexander Cunningham, wha cam with speid efter him with a drawin fword and monie bludie words. The twa that war with me saw nocht this Alexander, bot ran and tuk the boy ; sa Alexander leyes out a strak at me with the fword, quhilk, declyning my bodie a litle, I eschewed, and closing with him, I gripped his fword arm vnder my left oxter, and with my right hand caught his quhingar, haiffing na kynd of wa-
pean vpon myselff, and bids him stand. Withe this, incontinent my twa compagnies commes and finders ws ; sa my God keipit me that night, bothe from doing or receaving anie fordar harme. Coming to the Collage, I schew the mater to the Principall, wha first commandit all the schollars to ther bedds, perceaving than incensit, and fearing a wark of the deuill to deboiche than from ther studies, enter than in blud, and wrak the whell Collage. Yit wald nocht suffer the preparatiue to pafs vntean ordour with : Vpon the morn conveines the Rector and Magistrats of the Town, according to the ordour, and cites the parties befor than. I compeir ; the vther is contumax, and perseuers in his boſt. The mater is tryed exactlie. They decern Alexander Cunningham for his wrang to come to the place whar it was done, and ther, humblie, bear futed and bear headit, to craue the Rectour, the Principall,

and me, the perfone offendit, forgiffnes. This being noted to Alexander, he malings, and woves ther sould be graitter caufe maid or anie forgiffnes cravit. Ther na thing was noysfit sa mikle in the countrey, as the Boids and Cuninghams wald slay the maisters and burn the Collage. Bot the Principall iarget never a whit, nor movit himselff, whowbeit sum of ws war right fleyd, but send and reasif Letters, and summioned Alexander befor the king and seeret counfall, wha conpeirred with a grait number of his frinds, thinking to boft ws fra it ; bot we cam befor the king and counfall at S. Andros, producit the proces and decret of the rector and bailyes of Glasgw, and obteined the fam to be ratefiet ; and the said Alexander chargit to fulfill and obey it sic a day, or then to enter in ward within the Castell of Blaknes. Coming ham to Glasgw, and the day approtching, our speciall frinds dealt with ws, namlie, the Rector, Mr Andro Hay, a man of grait moyen in the countrey, to quyt that decreit and forgiff it, seing ther was na evill done, vtherwayes he was certified it wald com to war ; for the man was neir in blod on the father syde to the Erl of Glencarn, and on the mothers to the Lord Boid, the naturall and fafones wharof he knew, that they wald noct suffer ther blud sfched (as they alleagit) vnreuenigit. The Principall answers, “ Giff they wald haiff forgiffnes, let than crave it humblie, and they fall haiff it ; but or that preparatiue pafs, that we dar noct correct our schollars for fear of bangstars and clanned gentlemen, they fall haiff all the blud of my body first.” Sa the day comes, at the quhilk the Lord Boid comes to Glasgw, accompanied with all his frinds ; so comes my Lord of Glencarn with his, to the number of four or fyve houndrethe gentilmen. The Principall is delt with be diners intercessors noct to present the place ; bot terrifie as they wald, he fayes, “ They that will go with me, go : they that are fleyd, let them tarie.” And sa the Rector, the Principall, and I, with our schollars at our bak, in our gowns, com to the kirk yeard, and stude at the place whar I was vnbefett ; the kirkyeard being full of gentlemen, giffes place. Then comes Alexander, arrayit in his best abuilyiment, in the middes of twa gentlemen, wharof an was the eldeſt brother of my schollar, the vther his neireſt frind ; and the said Alexander, bear headit and bear futed, and offers to fulfill the decreit giff anie wald accept of it. “ Dout noct of the acceptation,” answers the Principall, “ we are heir readie.” And sa the said Alexander, in presence of all his frinds, to bear him witnes, recited the words of the decreeit, and obeyed conform to euerie circumstance. The quhilk, when the gentilman saw, wha, for the maift part, knew noctit for what cause they cam, luche him to skorn, spendit thrie or four hounder mark

in the town, and returned, as they confessit, graitter fulles nor they cam a field.

Now to Mr Thomas Smeton, of whom I maid mention befor.—I marked the wounderfull guidnes and prouidence of God towards his Kirk in this realme, wha, as first efter the blud of theſe martyrs, Mr George Wishart and Walter Miln, ſteirde vpe Mr Knox to effectuat the wark of Reformation ; and taking him to his refet, fend ham Mr Andro Meluill for continuance of zeall and ſincereitie, with exquifit literature and knawlage, and for putting on of the coapſtean of the trew and right discipline and polecie. Sa, when the course of Papistrie begoud againe to creipe in be the alteration of the government, and Guifan Counſall entering about the King, then God plucked out from amangs the Jefuifts, a wadge of thair awin timber, wherwith to rent and croſſ their deceaits. This was Mr Thomas Smeton, wha, in that iorney to Edinbruche, recompted to me the ſtrange wirkynge of God with him ; this in foun :—That at the Reformation of religion, he being put from the Auld Collage of S. Andros, paſt to France, whare in Paris he thought mikle vpon the trew way of faluation, and be dealling of diuerſs of his acquaintance, namlie, Mr Thomas Matteland, a young gentilman of guid literature and knawlage in the treuthe of religion, was brought to ken and be inclynde to the beſt way. Whar alſo he was acquentit with my vncle, Mr Andro, and Mr Gilbert Moncreiff. Yit lothe to alter his mynd wherin he was brought vpe, and fand himſelf ſum tyme fullie perfwadit in the mater of his fathe and faluation, he thought he wald leue na thing vntryed and effeyit perteining thereto. And vnderſtanding that the ordour of the Jefuifts was maift lerned, halie, and exquifit in the Papistrie, he refoluit to enter in thair ordour during the yeirs of probation ; at the end wharof, giff he fand himſelf ſatteled in his auld fathe, he wald contiue a Jefuift ; and giff he fand nocht amangs tham that might remoue all the doutes he was caſt into, it was bot folie to feik fordar, he wald yeild vnto that light, that God, be the ernest delling of his lowing frinds and companions, haid enterit him into. And fa he enterit in the Jefuifts Collage at Paris, whar he fand Mr Edmont Hay, a verie lowing frind, to whom he communiceat all his mynd. Mr Edmond, ſeing him worthie to be win to tham, and giffen to lerning and fight, direcetes him to Roine, and be the way he cam to Geneu, whar Mr Andro Meluill and Mr Gilbert Moncreiff being for the tyme, he communiceat with tham his purpose, and cravit thair prayers. Of his purpose they could ſie na guid warrant, but thair prayers they promifit hartlie.

Sa, making na stey ther, he paſt fordwart to Rome, whar he was receavit in the Jesuifts Collage gladlie. In the quhilk Collage was a father hauldin of beſt lerning and prudence, wha was ordeanit to trauell with ſic as wer deſteined in preffone for religion, to convert than; of him he cravit that he miſt accompanie him at ſic tynes when he went to deall with theſe preſoners, quhilk was granted to him. Be the way as they cam from the preſoners to the Collage, quhilk was neir a myll, Mr Thomas wald tak the argument of the preſoners, and mentein it againſt the Jesuift for reaſonings caufe, and indeid to be refoluit, and the more he iuſtified he fand the treuthe the ſtrangar, and the Jesuifts awnwers never to ſatiffie him. This way he conti- nowit about a yeir and a halff in Rome, till at laſt he became ſufpiciuſ, and therfor was remitted bak to Paris, throw all the Collages of the Jesuifts be the way; in all the qubilks he endeworit mair and mair to haiff his douttes refoluit, bot fand himſelf ay fordar and fordar confirmed in the veritie. Co- ming to Paris again, he abaid ther a ſpace verie lowinglie interteinied be Mr Edmond, till at laſt he could nocht bot diſcover himſelf to Mr Edmont, to whom he ſayes he was alſimikle behauldin as to anie man in the warld; for nochtwithstanding that he perceavit his mynd turned away from thair ordour and relligion, yet he ceaſed nocht to counſall him frindlie and fatherlie, and ſuffered him to want na thing. And being a verie wyſe man, he thinks to keipe Mr Thomas quyet, and nocht to ſuffer him to kythe an aduerſar againſt them. Perceaving, therfor, the young man giſſen to his buik, he giſſes him this counſall, to go to a quyet collage, ſituat in a welthie and pleafant part in Lorain, whair he ſould haiff na thing to do but attend vpon his buiks, whair he ſould haiff all the Antient Doctors, and ſic buiks as yie pleafit to reid; he ſcoulde leak na neceſſars; thair he ſould keipe him quyet till God wrought for- dar with him, vtherwayes he wald caſt himſelf in grait danger. Thair was na thing that could allure Mr Thomas mair nor this, and therfor he refolued to follow his counſall; and taking iorney, went towards Lorain, whair be the way the Lord leyed his hand vpon him, and viſites him with an extream fever, caſting him in vttermaitſt pean and perplexitie of body and mynd. Thair he fought a maist strang and ferfull battell in his conſcience, bot God at laſt prevealing, he determines to ſchaw himſelf, abandone that damnable ſocietie, and vtter in plean profeſſion the treuthe of God, and his enemies falſhods, hypocrafie and craft. Sa coming bak to Paris again, he takes his leue of Mr Edmont, wha yet, nochtwithstanding, kythes na thing bot lowing frindſchipe to him, and at his parting giſſes thrie counſalles. 1. To reid and ſtudie the

Ancient Doctors of the Kirk, and nocht to trow the ministters. 2. To go ham to his awin countrey ; and thridlie, To marie a wyff. From that he manifested himself amangs the professours of religion, till the tyme of the massacre quhilk schortlie ensewit, at the quhilk being narrowlie fought, he cam to the Englis Ambassiator, Mr Secretarie Walsingham, in whase houſs lyand at Paris for the tyme as in a comoun girthe, lie, with manie ma, war feaff. With whome alſo he cam to Eingland ſoone after, whar he remeained ſcholnaifter at Colchetter till his coming to Scotland.

At his coming in Scotland, he was gladlie content to be in compagnie with my vncle Mr Andro, and ſa aggreet to be minister at Paſley, in place of Mr Andro Pulwart, wha enterit to the ſubdeanrie of Glafgw when Mr Dauid Cuninghame was bifehopit in Aberdein. A litle after his placing, Mr Andro, Principall of the Collage, put in his hand Mr Archbald Hamiltones apostats buik, *De Confusione Calvianae Scitae apud Scotos*; and after conference theranent, movit him to mak anſwer to the ſam, quhilk was published in print the yeir following, to the grait contentment of all the godlie and lernit. Mr Thomas was verie wacryff and peanfull, and ſkarfliſe tuk tyme to reſreche nature. I haiff fein him oft find fault with lang deneſſers and ſuppers at General Asſemblies; and when vthers wer therat, he wald abſtein, and be about the penning of things, (wherin he excellit, bathe in langage and form of letter,) and yit was nocht rufte nor auſter, bot ſweit and affable in compagnie, with a modeſt and naue grauitie; verie frugall in fude and reyment, and walked maift on fut, whom I was verie glad to accompanie, whylls to Sterlinc, and now and then to his kirk, for my iuſtruction and comfort. He louit me exceding weill, and wald at parting thruſt my head in his boſome and kis me.

He being weill acquainted with the practizes of Papifts, namlie, Jefuifts, and thair deuyces for ſubuerting of the Kirk of Scotland, bathe publiclie and privatlie ceaſlit nocht to cry and warn ministters and ſchollars to be diligent vpon ther charges and buiks, to ſtudie the controuerſies, and to tak head they neglected nocht the tyme, for ther wald be a strang vneſteatt of Papifts. Alſo he was ceaſfull to know the relligion and affection of noble men, iuſtinuating him in thair compagnie in a wyſe and graue maner, and warning thaim to be war of euill compagnie, and nocht to ſend thair berns to dangerus partes. And finalie, Mr Andro and he, maruelouſlie conſpyring in purpoſes and iudgments, war the firſt motioners of an antiſeminarie to be erected in St Andros, to the Jefuift ſeminaries, for the course of theologie, and ceſſit never at Asſemblies and Court till that wark was begoun and ſett fordwart.

The Generall Assemblie convenit at Edinbruche, October 1578. Therin the noble men frequentlie conveinit war defyrit to allow of the polecie of the Kirk by grait peanes and deliberation concludit, and, as they haid accepted the right and trew confession of the Christian fathe, sa of the discipline also drawin out of the word of God. They accepted therof, and promisit to meantein the sam to ther powar, except in sa far as the Kings Ma^{tie} and Counfall was nocht resoluit, namlie, of the Diaconerie. Thir noble men war the Erles of Atholl, Argyll, Montrose, &c. wha haid drawin the faction against the Regent Mortoun; sa it pleasit God to work.

That yeir arryvit Monsieur d'Obignie from France, with instructions and devysses from the Houſs of Guife, and with manie Franche fasones and toyes, and in effect, with a pleyn course of papistrie, to subuert the esteat of the Kirk new planted, bathe with trew doctrin and discipline. He brought with him an Mons. Mombirneau,* a subtill ſpreit, a mirrie fellow, verie able in bodie, and maift meit in all respects for bewitching of the youthe of a prince. They within few dayes infiuat thamſelvſſ fa in favour of the young king, that they gydit all, brought in be Mortones miſflykers, bot to the wrak bathe of him and thame. Vnder thair wings craye in craftie fellowes, wha maid the reformation of relligion, and all the guid service done for the king befor, to be bot turbulent and treasonable delling, &c.; against the quhilk the ministers of Edinbruche, lyk fathfull watchmen, maid loud and tymus warning.

1579.—The Assemblie convenit at Edinbruche in the new kirk, July 1579, to convoy the mair craftelie and quyetlie the course intendit, thair is presentit from his Ma^{tie} a letter to the Assemblie, ſchawing his hienes guid mynd towards the Kirk, and craving the heads of the polecie to be presented to the parliament instant, to be past therat. This was to conciliat the favour of the Kirk, and mak Mortoun mair odius till they war stranger. Item, Bisches and Superintendents haillie removit, and commissioners from assemblie to assemblie in number ſufficient for the haill realm, acording to the feuerall provinces, placed in ther roum. The bisches ther began to withdraw thamselues fra the Assemblies, and ordour takin theranent. The reformation of the Vniuerſitie of St Andros intendit, and ſutt maid to the Kings Ma^{tie} theranent. Presbyteries ordeanit to be erected, and that the exerceifes ſould be as presbyteries in the mean tyme.

* Mr Nicol Dalges tauld me that this Monbirneas mother was a verie godlie lady, and ſchew grait curteſſie to tham in France at Burge in Berie, and warnit tham of M. Obignies ſending in Scotland, whervpon he maid aduertisement to the ministers of Edinbruche.

It was a maist pleasand and confortable thing to be present at these Assemblyes, thair was sic frequencie and reuerence, with holines in zeall at the doctrine quhilk foundit mightelie, and the Seffiones at euerie meiting, whar, after ernest prayer, maters war graulie and cleirlie proponit ; overtures maid be the wysest ; douttes reasonit and discussit be the lernedest and maist quik ; and finalie, all withe a voice concluding vpon maters resolued and cleirit, and referring things intricat and vncleired to farder advysment. Namlie, it is to be noted, that in all these Assemblyes anent the polecie, ther was nocht sic a thing as a careing away of anie point with a number of vottes, an or ma, or by a pre-occupied purpose or led course ; bot maters indifferentlie proponit, and after beging light of God, and seasing the Scripture by conference and reasoning discussit, with large and sufficient tyme takin and diligentlie employed for that effect, all with a voice, in an consent and vnitie of mynd, determines and concludes.

God glorified himself notable with that ministerie of Edinbruche in these dayes. The men haid knawlage, vprightnes, and zeall ; they dwelt verie commodiuflie togidder, as in a Collage, with a wounderfull confeat in varietie of giftes, all strak on a string and foundet a harmonie. Jhone Dury was of small literature, bot haid fein and marked the grait warks of God in the first Reformation, and bein a doer bathe with young and hand. He haid bein a diligent heirar of Mr Knox, and obfERVER of all his wayes. He conceavit the best grounds of maters weill, and could vtter thanm fearlie, fullie, and ferfullie, with a mightie spreit, voice, and action. The speciall gift I marked in him was halines, and a daylie and nightlie clearfull, continuall walking with God in meditation and prayer. He was a verie guid fallow, and tuk delyt, as his speciall confort, to haiff his table and houfs filled with the best men. These he wald gladlie heir, with thanm confer and talk, professing he was bot a buik bearer, and wald fean lern of thame ; and getting the ground and light of knawlage in anie guid point, then wald he reioyse in God, prais and pray therupon, and vrge it with fa cleir and forcible exhortation in assemblyes and pulpit, that he was estimated a verie fordersum instrumen. Ther ludgit in his house at all these Assemblyes in Edinbruche, for comoun, Mr Andro Meluill, Mr Thomas Smeton, Mr Alexander Arbuthnot, thrie of the lernedest in Europe ; Mr James Meluill, my vnkle, Mr James Balfour, Dauid Fergufone, Dauid Home ministirs ; with sum zelus, godlie barrones and gentilmen. In tyme of mealles, was reafoning vpon guid purposes, namlie, maters in hand ; thereafter ernest and lang prayer ; thereafter a chaptour read, and euerie man about gaiff his

not and obſeruation therof: Sa that giff all haid bein sett down in wryt, I haiff hard the lernedest and of beſt iudgment fay, they wald nocht haiff wiſſed a fuller and better commentar nor ſum tynes wald fall out in that exerceife. Therefter was fung a Pſalm; eftter the quhilk was conference and deliberation vpon the purpoſes in hand; and at night, befor going to bed, ernest and zealus prayer, according to the eſteat and ſuccesſ of maters. And often tynes, yea, almoſt daylie, all the Collage was togidder in an or vther of thair houſſes; for, befor Mr James Lawfone and Mr Walter war maried, they war burdit with Jhone Durie, and eftter entring to thair awin houſſes, keipit exceeding guid fallowſchipe togidder.

Heir I man remember a ſingular benefit of Gods prouidence and government towards me. I was then in the floure of my age, about a twa and twentie and thrie and twentie yeirs; a young man nocht vnlowlie, and of nature verie lowing and amorus, quhilk was the proped ſchot of Sathan wharby to fiare me, and ſpoill the haill wark of God in me. Manie lovers haid I, and ſum loves alſo; monie occaſiones, in dyvers places and fortes of perſones, and nocht of inferior rank: Yit my guid God, of his frie grace and loue towards me, a vean, vyll, corrupt youthe, partlie by his fear wrought in my hart, partlie by neceſſar occupation in my calling, and partlie be a certean ſchamfastnes of a baſifull nature, quhilk he pat in me, ſa keipit me that I was nocht owercome nor miſcaried be na woman, offenſiūlie to his Kirk, nor grei-wlie to my conſcience, in blotting of my bodie. I markit befor the occaſion I haid of leſning to ſing and play on iſtruments of muſic in S. Andros, wharof my hart was verie deſirous, bot from grait ſkill wher in God keipit me; far graittier and ſweittar haid I in Glasgw of a gentilmans houſſ in the town, wha interteined maift expert ſingers and players, and brought vpe all his berns therin, namlie, his eldeſt dauchter, a verie pleafand gentilwoman, endewit with manie guid verteus. I haid euerie yeir ſum of this gentilmans fonnes my ſcholars, and be that occaſion was hamlie in his houſſ, and maift lowinglie and hartlie interteined. Affection enterit verie extreamlie betwix that gentlewoman and me, bot as God and man bathe knew, honest and cheaſt; yit ſic as giff my God, and the caifull and fatherlie admonitiones and conforis of my vncle, haid nocht ſupplied, it haid vndone me. Manie fear battels and greiws tentationnes did my God vphauld me in, and carie me throw, and at laſt put in my hart a purpose to feik and vfe that holie and lawfull remeide of mariage, and therin, namlie, to reſpect a helpe and conforit for that calling, whervnto I haid adwowitz myſelf. Sa be my hanting to the General Asſem-

blies in Edinbruche, and takin with the godlie ordour and exerceife in the familie of Jhone Durie, and with that fairfull walkine with God I saw in hin; as also with sum appearance of Gods face and honestie I saw in the face and fafones of the bern, being bot about alleavin or twall yeirs of age, I resoluit with my God to settle my hart ther, tak hir for my loue, and put all vther out of my hart: And this almost a four yeir befor our mariage.

1580.—The Generall Assenblie convenit at Dondie, July 1580, wharat Mr James Lawfoune was moderator: The Kings Comissionars war ther. Ther Episcopatus was vtterlie abolished, and all bruikand that office ordeanit to demit the sam, and with dew tryall to be receavit as pastors of particular congregations de nouo, and that vnder pean of excommunication; and the provinciall Synods immediatlie following to put the act in execusion. Item, Anent the office of Reidars, that ther is nocht sic an office in the Kirk of God as of simble reiding; and therfor, all Reidars to be tryed within twa yeir, and giff they haiff nocht profitid sa that they ar able to exhort with doctrine, to be deposit, and that nan shoulde be admitted, in tyme coming, to anie benefice that could do na mair bot reid. Also manie delationes was maid of Papists that had flockt hame with and efter Monsieur d'Obignie, wha haid prefence and credit at Court; wheranent the Kings ministers, Mr Jhone Crage and Jhone Dunkanson war admonisched.

At that Assenblie, Captan Robert Anstruther, father brother to the present Laird of Anstruther, wha haid spendit his haill lyff in the warres in France, and haid atteined ther to honour and ritches, moved of conscience, cam hame to end his lyff in his awin countrey, in the Reformed Kirk therin, and offerit himselff as a penitent to the said Assenblie, for being sa manie yeirs present at Meſs with his maister, the King of France, knawin the ydolatrie therof, and professing the truw religion in his hart. The Assenblie remitted him to the Synod of Fyff and Presbyterie of St Andros, to be receaued in the favour of the Kirk, as he was the wintar thereafter, and within a yeir died happelie full of dayes. He was a verie wyfe and valiant man in armes, spendit all his tyme in the warres with grait honour, and yit haid the hape never to sched blud with his awin hand, nor to haiff his blud schede. He left to the pure of the congregation of Kilrinny, whare he was born, and whare he died, the soum of a thowfand marks.

That yeir was the Kings firſt progres and promene athort his countrey, with solemnities of entres in manie of his Hienes brouches; and amangs the

rest of St Andros, whar we war for that present com from Dondie with the supplication and articles of the Assemblie, and keiping a dyet befor the Counsell about Alexander Cuninghaime, in the mater mentioned befor. Whar, on a day, the gentilmen of the countrey about, haid a gyse and farce to play befor the King: His Ma^{tie} was in the new Iimes of the Abay, befor the windowes wharof, the schow was to be maid. Grait confluence of peiple conveined, and the place read with a fear circuit: It continowed void for the space of a lang houre, wither that his Ma^{tie} was nocht readie to behauld, or the playars to present thamselues, I can nocht tell, bot, whill all ar gasing and langing for the play, in stappes Schipper Lindsay, a knawin frenetic man, and paefses vpe and down in the circuit with a grait grauetie, his hands in his syde, looking verie big and hiche. The man was of a grait telyie, weill bigged, of a large face, and guid manlie countenance, all rouche with heire. his browes grait tuftes of heire, and als grait a tuft vpon the verie neb of his neafe; his look was verie reasif and hiche: Wherat first the peiple maid a noyse with lauching; bot when he began to speake, he movit sic attention as it haid bein to a preatcher, and indeid, for my part, I was mair movit with it then with monie preatchings. Ther he discourfit with grait force of sprit and mightie voice, crying vpon all of all ranks and degries to heir him, and tak exemple be him, whow wicket and ryottous a man he haid bein; what he had done and conqueist be the sie, and whow he had spendit it. and abosit himself be land; and what maist iustlie for that the grait God and iudge of the warld haid brought vpon him. He haid wit, he haid ritches, he haid strenthe and abilitie of body; he haid fam and estimation passing all of his tread and rank; bot all was vanitie, that maid him misken his God, wha wald nocht be miskenned, nainlie, be the hichest. And turning himself to the boſs windo, whar, in the nedmaift, the Erle of Morton was standing gnapping on his ſtaff end, and the King and Monſieur d'Obignie aboue, he makes ſic application to him in ſpeciall as movit him throw the hart, and was marvellus in the eares of the heirars: For myſelf, I was eftouſched and movit to tears, heiring and feing the man. Amangs the reſt, he warned him, nocht obſcurlie, that his iudgment was neir, and his dome was dichten. And indeid, the verie fam tyme was the platt a drefſin againſt the Erle of Morton. na wayes knawin nor ſuſpected of anie in comoun. Sa that the plat leyers wald haiff fuſpected a diſcouerie, giſf they haid nocht knawin the man to be lunatik and bereft of his wit. I market the Erle, ſtanding iuft forment him, mikle movit with this firſt interlude, as ernest and nocht play, fa that during

all the sportes that followed, he altered never the grauitie of his countenance.

In the monethe of October immediatlie thereafter, the Generall Assemblie conveinet at Edinbruche. Ther bischopes callit vpon; all war fund absent. The actes maid against them ordeanit to be put in operation. Mr Andro Meluill, fear against his will, decernit and ordeanit to transport himselff from Glasgw to St Andros, to begine the wark of Theologie ther, with sic as he thought meit to tak with him for that effect, conform to the leat reformation of that Vniuersitie, and the New Collage therof, giffen in be the Kirk and past in Parliament. Wharvpon compulsators of horning past out against him, and Mr Thomas Smeton ordeanit to be placed in the Collage of Glasgw in his roun.

About this tyme rested happelie in the Lord, Mr Jhone Row, minister of St Jhonistoun, a wyse, grave father, and of guid literature, according to his tyme; wha, be information of my vncle, Mr Andro, haid first, in a Generall Assemblie, be doctrine, cleirit all the heads of the discipline, to the grait contention of the haill Kirk; and thereafter continowit a constant promoter therof to his end.

The vacans befor, and all that yeir, I was resolued haillelie to haiff gean to France; bot could na wayes obtein my vncles guid will, nor yit the guid breithrings, whase iudgments I reuerenced; yit I haid almost prevealed till this transporation was concludit. And then, partlie moved with the low and reuerence of my vncle, whom I could nocht leaue, fo ernestlie desyring me to tak a part of that charge with him; and partlie glad to be frie from the daylie labor of regenting in Philosophie, to ascend to the profession and daylie trauell in Theologie, wharin I was blythe to spend my haill lyff, I cast away that purpose of Fraunce, and tuk me haillelie to tak part with my vncle, namlie, finding the approbation of all the guid breithring and calling of the Kirk to that purpose. Yit a benefit, quhilk I haid of that purpose, to pafs in France, was the studie of the Frenche toung, wharto I was mikle giffen that yeir, and wherin, to satissie me, my vncle helped me graitlie, be conferring with me textes of Scripture; also sum thing of the best authors in the Frenche toung, as of Plutarches Lyves and Heliodors Ethiopic Historie, conferring the Greik with the Frenche, wherby I profited in bathe, namlie, in the right pronunciation of the Frenche langage, quhilk is hardest to attein vnto. Be quhilk occasion I tuk mikle delyt, and reade manie things in the Frenche langage.

We tuk leue from Glafgw with infinit teares on bathe sydes, sa that sic as war our mislykers befor, (wharof, except sum Boydys and that Alexander Cunningham, ther was nan,) wald haiff fean kythed frindschipe then ; and leaving Mr Thomas Smeton in the Principalls, and my cwsing, Mr Patrik Meluill. (sone to guid Roger, wha leatlie haid past his course in Philosophie ther,) in my roun, we cam to Edinbruche about the end of November, whare I fand my bern growand in grace and favour with God and man, quhilk eased me sum what of the langour of our frinds at Glafgw.

But the grait feir and clear quhilk was in my hart of my inhabilitie to vndertak and bear out sa grait a charge as to profes Theologie and holie tounges amangs ministers and maisters, namlie, in that maist frequent Vniuersitie of St Andros, amangs diuers alterit and displacit, and therfor, malcontents and mislykers, occupied me sa, that I behouit to forgett all, and rin to my God and my buik.

Mr James Lawfson, Jhone Dury, with the Lards of Bread and Faldounfyde, convoyit ws to Londy, and sa with the Lard therof, to St Andros, and enterit ws in the Collage in the monethe of December, 1580. Mr Andro, principall maister, Mr Jhone Robertfson, wha haid bein lang in that Collage befor, and haid studiet sum thing in Theologie, a guid weil conditionet man, but of finall literature and giftes, and me. Mr Andro maid his preface, and enterit to the comoun places : Sa did I, and enterit to the Hebrew Grammar. Mr Jhone did as he could in the New Testament, bot was suppled therin be the Principall, wha remitted na thing of his wounded peanes.

At our first entrie, ther was a student chalmerit abon a lafted leache feller, in the quhilk sellar wrights war working, and it was full of dry timber and spealles, grait and finall. The student colling his candle in a morning, the coll falles throw the laft, and kendles the small speals lyand alangs a pleanning burde, and sa athort the houfs ; he comes out greitting and crying, quhilk, my chamber being nixt, I heir, and coming down with speid, lookes in at a window, and fies all the houfs athort in fyre, and the key of the dure could nocht be gottin. Giff I haid a dammest fear hart, God knowes, luiking for na thing bot the burning of the haill place at our first entrie, to the grait discourage and greiff of all guid men, and the ioy of the wicked, and sic as heated the wark. Wharfor, crying mightilie to God in my hart, I, with the auld portar, presses the breaking of the dur in vean ; bot it pleased God mercifullie to luik on and pitie the mater, fending the wright boy with the key onluikit for, and twa or thrie with water, wherby we quenched the fyre befor it tuk

hald of the gests and lafting aboue : and indeid, the houſſ being ſa full of dry timber and ſpealles, it was a wounder to ſie the fyre ſa foone flokned ; and that, quhilk I thought a ſpeciall benefit, befor anie thing was hard therof in the town, or noyſe maid therabout ; bot it fank ſa in my hart, that I could noct forget nor conceill it, for danger of vnthankfulnes to God, wha ſa mercifullie keipit that wark from ſkander and diſcuragment at the firſt entres thereto.

Ther was nan that weleomde ws mair nor Mr Patrik Adamfone, called Bifchope, wha reſorted to our leſſones, and keiped verie familiar frindſchipe with Mr Andro, promising what could ly in him for the weill of that wark. He haid takin him to the miniſterie of St Andros, and teatched twyſe in the ouk exceeding ſweitlie and eloquentlie ; but the Sabothes at efer noone, vaked because of Mr Robert Hamiltons feiklines, wha was ordinar minister. And therfor, at the defyre of ſum of the eldars of the kirk fend from the Seſſion, I occupied the pulpit on the Sabathis at efer noone, lyk as the Principall did oftentymes in the forenoone, in abſence of the Bifchope. Thus it pleased God, of vnspeakable grace, to hald the mouthe quhilk he haid opened, sounding his treuthe and praiſe, quhilk was done with grait tentationes and mikle trembling and fear in the prefent tyme, bot now rememberit to the graittest ioy of my hart. And thus we war occupied all the ouk in the ſchoolls, and in the Kirk on the Sabothe, quhilk was my onlie releiff againſt monie fooliſhe thoughts and languiſſing eears, and held me fast vpon my God, with ernest wakryffnes, to beg his grace.

Ther was twa things that daylie ſtereit me vpe to thankfullnes toward God, and ernest indewour in my calling. That an, when I lewked vpon ſie as haid bein maifters and regents when I was a ſchollar, now to be receavers of inſtruction out of my mouthe, ſaying oft with Dauid, "Thow has maid me wyſar nor my teatchers." Another, I ſaw a condiſciplie of myne, mentioned befor, Mr Dauid Elifon be name, wha was the beſt ſchollar of his clafs all the tyme of our course, and going to France with the Clark Registar ſonnes, ther he falles in a phrenefie and daffing, quhilk keipit him to his deathe ; whom, when I beheld out of the pulpit in the ſcholles, and rememberit the merciſfull working of my God with mie, my breiſt could noct contein my breathe nor my eis teares. Then I had the honour of him, to whome all honour aperteines, to be the teatcher of Mr Robert Rolloc, of moft worthie memorie, the Hebrew toung, wha reſorted ordinarlie to my leſſone and chalmer for that effect.

1581.—The Generall Assemblie conveimed at Glafgw in Apryll, 1581, wherat, throw distane of place, and the new beginning of our wark in St Andros. Mr Andro thought lang nocht to be; bot at laft, borrowing a guid hors from the Bischope, affhand takes iorney and keipes that Assemblie. Therin the office of Bisches, as they war mentioned, iudged damnable. The Act of Dondie cleirliar exponit and ordeanit to be put in execution. The ordour of Presbyteries, in all prouinces, sett down, and Commissionars apointed for establisfing of the fam. The Kings Confession, published for removing fufpition of Papistrie from the Court, fighted and allowit. This Confession is maist notable: bot because it is publict and comoun in the houfes and hands of all, I haue omitted it. Bot, nainlie, the buik of the Polecie, efter ahnaift a ten yeirs labours, was throwlie, and in everie point, ratified and ordeanit to be inregistrait in the buiks of the Assemblie, and copies therof given furthe to all provinces. The quhillk, because this declyning age is beginning to forget and flipe fra, I thought guid to insert in this place, wharof the tenor followes:—

THE HEADS AND CONCLUSIONS OF THE POLECIE OF THE KIRK, 1581.

CAP. I.

Of the Kirk and Polecie therof in generall, and wherin it is different from the Ciuell Polecie.

I. CONCLUSION.

PROPOSITION 1. The Kirk of God is sum tymes larglie tean for all them that profeffes the Euangell of Jesus Chryſt; and sa it is a companie and fellowſchipe, nocht onlie of the Godlie, bot also of hypocrites profeffing, alwayes outwardlie, a trew relligion.

2. Vther tymes it is taken for the godlie and elect onlie; and sum tymes for them wha exerciefes the ſpirituall functiones amangs the congregation of them that profeffes the treutlie.

3. The Kirk, in the laſt fence, hes a certean powar granted be God, according to the quhilke, it vifes a propre iurifdiction and government exercit to the comfort of the haill Kirk.

4. This powar eccleſiaſtical, is a powar and authoritie granted be God the Father, throw the Mediator Jesus Chryſt, vnto ſic wha hes the ſpeciall government of the Kirk committed to them be lawfull calling, according to the Word of God.

5. The polecie of the Kirk, flowing from this powar, is an ordour or form of ſpirituall government, exercit be the members apointed therto be the Word of God giffen be Chryſt vnto his office bearers, to be vſit for the weill of the haill bodie of his Kirk.

6. This powar is diuerſlie vſit; for sum tymes it is ſeuerallie exercit, (cheiflie be the teatchers,) ſum tyme coniunctlie be muſuall conſent of them that bears the office and charge efter the form of iudgment: That an is comounlie callit, Potestas ordinis; that vther, Potestas iurifdictionis.

7. These twa kynds of powar hes bathe a author and ground, and a final cause, bot ar different in the form and maner of execution; as is evident in the speaking of our Maister in the 16 and 18 of Mathew.

8. This powar and polecie ecclesiasticall is different and distant in ther awin nature fra that powar and polecie qubilk is callet Ciuill, aperteinand to the ciuill government of the Comoun weill, albeit they be bathe of God, and tend to a end, giff they be rightlie vfit; to wit, to advance the glorie of God, and to haiff guid subiects.

9. For this powar ecclesiastical flows immediatlie from God, throw the Mediator Jesus Chryst, and is spirituall, nocht haiffing a temporall head on erthe, bot onlie Chryst the spiritual king and governour of his Kirk, now in glorie within the heavines, at the right hand of his father.

10. Therfor, this powar and polecie of the Kirk sould lein vpon the Word immediatlie, as the onlie ground therof, and sould be takin from the pure fonteans of the Scripture; heiring the voice of Chryst the onlie king of his Kirk, and therfor sche shold be rewlit be his lawes alleannerlie.

11. It is a tylle falislie vsurpit be Antichryst, to call himselff head of the Kirk, and aught nocht to be attributit to angell or man, of what esteat soeuer he be, saving to Chryst Jesus, the onlie head and monarcke of his Kirk.

12. It is proper to kings, princes, and magistrates, to be callit Lords and Dominators ower thair subiects, whom they govern ciuilie; bot it is proper to Chryst alean to be callit Lord and Maister in the spirituall government of the Kirk. Nor aught anie that bears office therin to usurpe dominion, or be callit Lords within the Kirk, bot onlie ministers, disciples, and servants; for it is Chrysts proper office to command and reull his Kirk vniuerfall, and euerie particular Kirk, throw his spreit and word be the ministerie of men.

13. Nochtwithstanding as the ministers and vthers of the ecclesiastical cfeat ar subiect to the magistrat ciuilie, sa aught the perfone of the magistrat to the Kirk spiritualie, and in ecclesiasticall government and discipline.

14. The exerciese of bathe thir iurisditiones can nocht stand in a perfone ordinarlie.

15. The ciuill powar is callit the powar of the sword; the vther is callit the powar of the keyes.

16. The ciuill powar sould command the spirituall to exerciese and do thair office according to the Word of God. The spirituall reulars sould require the Christian magistrat to minister iustice and pmiſſe vyce, and to meantein the libertie and quietnes of the Kirk within thair boundes.

17. The magistrat commandit externall things for external peace and quietnes amangst the subiects. The ministrie handlit onlie externall things for conscience cause.

18. The magistrats handlit onlie externall things and actiones don befor men; bot the spirituall reulars iudge bathe inward affectiones and externall actiones, in respect of conscience, be the Word of God.

19. The ciuill magistrat crawes and gettes obedience be the fvorde and vther externall meanes; bot the ministrie be the spirituall sword and meanes.

20. The magistrat nather aught to preache the Word, minister the Sacraments, nor execut the Censours of the Kirk, nor yit prescreye anie form or reull whow it sould be done, bot command the minister to obserue the reull commandit in the Word of God, and punishe the transgressours be ciuill meanes. The minister, on the vther part, exerces nocht the ciuill iurisdiction, but teatches the magistrat whow it sould be done according to the Word of God.

21. The magistrat aught to affist, meantein, and fortifie the Jurisdiction of the Kirk. The minister sould affist thair prince in all things agreable vnto the Word of God, provyding they neglect nocht thair awin charge be involvuing themselues in ciuill esfeares.

22. Finalie, As ministers ar subiect to the iudgment and punishment of the magistrats in externall things if they offend, sa ought the magistrates to submit themselues to the discipline of the Kirk, if they transgres in maters of religion and conscience.

CAP. II.

Of the parts of the Polecie of the Kirk, and persons and office bearers, to whome the administration thereof is committed.

1. As in the ciuill polecie, the wholl comoun weill confisces in the governors or magistrats, and sic as ar governit or subiects ; sa, in the polecie of the Kirk, sum ar appointed to be reulars, and the rest of the members therof to be rewled and obey according to the Word of God and inspiration of his spreit, always vnder that an head and governour, Chryst Jesus.

2. Again, the haill polecie of the Kirk confisces in thir things :—In doctrine, in discipline, and in distribution. With doctrine annexit the administration of the Sacraments.

3. And according to the partes of this diuision arysfethe a thrieauld sort of officiars in the Kirk ; to wit, of ministers or preachours ; ofeldars or governors ; and of deacones or distributars. And all these may be called be a generall word, Ministers of the Kirk.

4. For albeit the Kirks of God be reuled and governed be Jesus Chryst, wha is the onlie King, hie priest, and head therof, yit he vses the ministerie of men as a maist necessarie midds for his purpose.

5. For sa he hes, from tyme to tyme, befor the Law, vnder the Law, and in the tyme of the Evangel, for our grait comfort reased vpe men indewed with the gifts of the Spreit, for the spirituall government of his Kirk, for the exerceising and bearing of his awin powar, throw the Spirit and Word to the building of the fam.

6. And to tak away all occasion of tyrannie, he will that they shoulde rewelle, with mutuall consent of breithring and æqualitie, euerie an according to thair functiones.

7. In the New Testament and tyme of the Euangell, he hes vfit the ministerie of the Apostles, prophets, euangelists, pastors, and doctors, in administration of the Word ; the Eldarschip for guid ordour and administration of discipline, and the Deaconschipe to haue cure of the Kirk guiddes.

8. Sum of thir ecclesiastical functions ar ordinar, and sum extraordinar or temporall.

9. The office of Apostles, Euangelists, and Prophets, ar nocht perpetuall, bot serving for the first planting of the Kirk, now haiff ceasit, except when it pleafethe God extraordinarlie to stire vpe sum of them for a tyme againe.

10. Ther ar four ordinar functiones, or offices, in the Kirk of God : The office of the Pastor, Minister, or Bisshop ; the office of Doctor ; of the Presbyter or Eldar, and of the Deacon.

11. Thir offices are ordinar, and ought to continow perpetualie in the Kirk, as necessarie for the government and polecie of the fam ; and na ma offices ought to be receavit or sufferit in the trew Kirk of God establisshed acording to his Word.

12. Therfor, all the ambitius tytles inventit in the Kingdome of Antichryst, and in his usurped Hierarchie, quhilk ar nocht of thir fortis, togidder with the offices depending therupon, in a word, ought to be reieected.

CAP. III.

Whor the persons that be in ecclesiasticall offices ar admitted to thair functions.

1. Vocation or calling, is comoun to all that sould bear office within the Kirk, quhilke is a lawfull way be the quhilke qualefiet persones ar permitted to anie spirituall office within the Kirk of God.
2. Without this lawfull calling it was neuer leisome to anie persone to middle with anie function ecclesiastical.
3. Ther is twa sortes of calling; ane extraordinar, immediatelie be God, as wer the Prophets and Apostles, quhilke, in Kirks establisched, and alreadie weill reformed, hes na place.
4. That vther calling is ordinar, quhilke, besyde the calling of God, and inward testimonie of guid conscience, hes the lawfull approbation and outward iudgment of men according to Gods word and ordour establisched in his Kirk.
5. Nan aught to presume to enter in anie ecclesiasticall office without he haiff this guid testimonie of conscience befor God, wha onlie knawes the harts of men.
6. This ordinar and outward calling hes twa partes: Election and Ordination.
7. Election is the chusing out of a persone or persones maist habill to that office that veakes, be the iudgment of the eldar'schipe and consent of the congregation, whervnto the persone or persones ar to be apointed.
8. The qualities in generall requisit in all them wha sould bear charge in the Kirk, consistis in foundnes of religion and godlines of lyff, according as they ar sufficientlie sett furthe in the Word.
9. In this ordour of Election is to be eschewit, that na persone be intrusit in anie of the offices of the Kirk against the will of the congregation, over quhilke they ar to be apointed, or without the vot of the eldar'schipe.
10. Nan aught to be intrudit or put in the places alreadie planted, nor in anie roum that veakes for anie warldlie respect. And that quhilke is called the benefice, sould be nathing els bot the stipend of the minister wha is lawfullie called and elected.
11. Ordination is the separation and sanctefeing of the persone elected to God and his Kirk, after he be weill tryed and fund qualifiet.
12. The ceremonies of Ordination ar, fasting, prayer, and imposition of the hands of the eldar'schipe.
13. All thir, as they ar ordinat of God, and maid able be him for the wark whervnto they ar limited within Gods word, fa aught they nocht to pas the bounds therof.
14. All these office bearers sould haiff ther awin particular flocks, whom amangs they exerceite thair charge, and sould mak residence with them, and tak the inspection and owersight of them, euerie ane in his vocation. And generalie thir twa things aught they all to respect: the glorie of God, and edifeing of his Kirk, in discharging the dewties in ther calling.

CAP. IV.

Of the Office bearers in particular; and first, of the Pastor or Minister.

1. Pastors, or bischops, or ministers, ar they wha ar apointed to particular congregations and kirks, quhilke they reull be the Word of God, and ower the quhilke they watche. In respect wharof,

fum tymes they are called pastors for feiding of thair flocks ; sum tym *επισκόποι*, or bischopes, because they watche over the congregation ; sum tym ministers, be reasone of thair service and office ; sum tyme also prebysyters, or seniores, or eldars, for thair age, grauitie, and maners, qubilk they aught to haiff in taking care of the spirituall government, that aught to be maist deir vnto than.

2. They that ar called to the ministerie, or that offer thamselfes therunto, aught nocht to be elected without a certean flocke be asigned vnto them.

3. Na man aught to ingyre himselff, or vsurpe this office, without a lawfull calling.

4. They wha ar annes callit be God, and dewlie elected be man, efter that they haiff annes accepted the charge of the ministerie, may nocht leau their function.

5. The desertours fould be admonisched, and, in caise of obstinacie, finalie excommunicat.

6. Na pastor may leane his flock without licence of the Provinciall or Nationall Assembleie ; giff he do vtherwayes, efter admonition nocht obeyit, let the censours of the Kirk strik vpon him.

7. Vnto pastors of the Kirk aperteines the teatching of the Word of God, in seafone and out of seafone, publictie and priuatlie ; alwayes teatching to edifie and discharge of his conscience be Gods Word prescryvit to him.

8. Vnto the pastors onlie aperteines the admistration of the Sacraments in lyk maner as of the Word, for bathe ar apointed be God as meanes to teache ws, that an be the eir, that vther be the ei and vther senses, that by baithe knawlage may be transferrit to the mynd.

9. It aperteines be the sam reasone to the Pastor to pray for the peiple, and, namlie, for the flock committed to his charge, and to blisf them in the nam of the Lord, wha will nocht suffer the blessing of his fathfull servands to be without effect.

10. He aught to watche abone the maners of his flock, that he may the better apply to tham, in rebuking dissolut persones, and exhorting the godlie to continow in holines and the feir of the Lord.

11. It apperteines to the minister, efter lawfull proceeding be the eldarshipe, to pronounce the sentence of binding and lowsing vpon anie perfone, according to the powar of the keyes granted to the Kirk.

12. It belanges to him in lyk wayes, efter lawfull proceeding of the eldarshipe, to solemnize the band of mariage, and blisf the persones ioynet therin.

13. And generalie all denunciations that ar to be maid in the kirk, befor the congregation, concerning ecclesiastical offences, belanges to the office of the ministerie, for he is the mouthe, met'finger, and herald of God, betwix him and his peiple in all there eſſearies.

CAP. V.

Of Doctors and thair office, and of the Scholles.

1. Ane of the twa ordinar and perpetuall funtiones that trauelles in the Word, is the office of a Doctor, wha may also be called a Prophet, Bischope, Eldar, or Catechifar, that is, a teatcher of the Catechisme and Rudiments of Religion.

2. His office is to opin vpe the mynd of the spreit of God within the Scriptures, simplicie without sic application as the minister vſes, to that end that the fathfull may be instructed in the right warrands of halffome doctrine ; and that the puritie therof may abyde in the Kirk, vncorrupted be ignorance and euill opiniones.

3. He is different from the Pastor, nocht onlie in name bot in diversitie of giftes; for to the Doctor is giffen the word of knawlage, to open vpe, be simple doctrine, the mysteries of fathe: To the pastor the gift of wesdome, to apply the sam be exhortation to the maners of the flocks, as occasion servit.

4. Under the name and office of a Doctor, we comprehend the ordour of Scholes in Collages and Vniuersties, quhilk hes been meantained earfullie, alswaill amang the Jewes and Christianes as profane nationes.

5. The Doctor being an Eldar, as said is, sould assist the Pastor in the government of the Kirk, and concure with the eldars, his breithring, in all Asssemblies, be reafone the interpretation of the Word, quhilk is onlie iudge in ecclesiastical maters, is committed to his charge.

6. Bot to preatche vnto the peiple, to minister the Sacraments, and to celebrat mariage, pertaines nocht to the Doctor, vnles he be vtherwayes callit ordinarie; whowbeit, the Pastor may teatche in the Scholles as he wha hes the gift of knawlage, oftentimes meit therfor, as the example of Polycarpus and vthers does testifie.

CAP. VI.

Of the Eldars and thair office.

1. The nam of Eldar in the Scripture is sumtyme the nam of age, and sumtyme of office.
2. When it is the nam of office, sumtyme it is taken larglie, comprehending alswaill the pastors and doctors, as tham wha ar comounlie callit Seniors or Eldars.
3. In this our diuision, we call thoſe Eldars, whom the Apoſtle tytilles Presidents or Governours.
4. Thair office, as it is ordinair, fa it is perpetuall, and alwayes neceſſar in the Kirk of God.
5. The Eldarschipe is a ſpirituall function as the minifterie.
6. Eldars annes called to the office lawfullie, and haiffing the gifts of God meit to exercife the fam, may nocht leauie it againe.
7. Albeit ſic a nomber of eldars may be ſchoſin in certeane congregations, that an part of them may releue an vther for a reaſonable ſpace, as was amangs the Leuites vnder the law in ſerving of the temple.
8. The number of Eldars in euerie congregation can nocht be limitat, bot ſould be according to the bounds and neceſſtie of the peiple.
9. It is nocht neceſſar that all the eldars be alſo teatchars of the Word, albeit cheiflie they ought to be ſic, and fa worthie of double honnour.
10. What maner of perfonnes they ought to be, we referre it to the expref Word, namlie, the Canons wrytten be the Apoſtles.
11. Thair office is alſo, ſeueralie as coniunctlie, to watche diligentlie vpon the flock committed to thair charge, bathe publictie and priuatlie, that na corruption of relligion or maners enter therin.
12. As the pastors and doctors ſould be diligent in ſawing the feid of the Word, fa ſould the eldars be cairfull in ſeiking the fruitt of the fam amangs the peiple.
13. It aperteines to tham to affiſt the pastors in examination of them that comes to the Lords Table, and in viſiting of the feik.
14. They ſould be cairfull to cauſe the Actes of the Assembly, alswaill particular as provinciall, or generall, to be put in execution.

15. They fould be diligent in admonisifg all men of thair diewtie, according to the reull of the Evangel.

16. Things that can nocht be corrected be priuie admonition, they fould bring and deleaf to the Elderschipe.

17. Thair principall office is to hauld asssemblies with the pastors and doctors, wha ar also of thair nomber, for establisifg of guid ordour and execution of discipline. Vnto the quhilke assamblee all men ar subiect that remeanes within thair bounds.

CAP. VII.

Of Eldarschipes, Asssemblies, and of Discipline.

1. Elderschipes or Asssemblies ar constitut of Pastors, Doctors, and Eldars, that labour nocht in the Word, of whom and of whase feuerall powar has been spoken.

2. Asssemblies ar of four sortes, for ather ar they of particular kirks and congregationnes, an or ma, ather of a province, ather of a haill nation, or of all and findrie nationes professing Jesu Chryſt.

3. All Ecclesiastical Asssemblies hes powar to convein lawfullie togidder, for treating of things concerning the Kirk and thair charge.

4. They haiff powar till apoint tymes and places to that effect, and a Assembly to appoint dyet, tyme, and place for an other.

5. In all Asssemblies a Moderator fould be chosin be comoun consent of the haill breithring convenit, wha fould pray, propone maters, put in reafoning, gather the vottes, and keipe the Assembly in guid ordour.

6. Tent fould be tean be the Moderator, that onlie ecclesiastical maters be handlit in Asssemblies, and na melling with anie thing pertineing to the Ciuell Jurisdiction.

7. Euerie Assembly hes powar to fend furthe from them a nomber, an or ma visitors to tie whow maters ar handlit in the bounds of thair iurisdiction.

8. Visitation of ma Kirks is na ordinar office ecclesiastical in the perfome of a man ; nather may the name of a Bischope be attributit to the visitour onlie ; nather is it necelar to abyde alwayes in the perfome of a man, bot it is the part of the Elderchipe to fend out qualefiet perfomes to vifeit.

9. The finall end of all Asssemblies is, first to keipe the relligion and doctrin in puretie, without errore and corruption ; nixt, to keipe comlie and guid ordour in the Kirk.

10. For this ordours cause they may mak certean renlies and constitutions aperteining to the guid behauour of all the members of the Kirk, in thair visitation.

11. They haiff powar also till abolishe and abrogat all statutes and ordinances concerning ecclesiastical maters that ar fund noysum or vnprofitable, and aggrie nocht with the tyme, or abuseid be the peiple.

12. They haiff powar till execut ecclesiastical discipline and punishment vpon all transgrefours and proude contemmers of all guid ordour and polecie of the Kirk : And fa the haill discipline is in thair hands.

13. The first kynd and fort of Asssemblies, albeit they be within particular congregations, yit they exercise the powar and iurisdiction of the Kirk with mutuall consent, and therfor bears the nam of the Kirk.

14. When we speake of particular congregations, we mein nocht that euerie particular paroche

kirk can, or may, haiff thair awin particular elderfchipe spacialie to Landwart, bot we think thre, four, ma or fewar, particular kirks may haiff a comoun elderfchipe vnto tham all to iudge in ecclasiasticall causses.

15. Albeit it is meit that sum of the Eldars be chosin ont of enerie particular congregation, to concur with the rest of thair brethring in the comoun assenble, and to tak vpe the delationes of offences within ther awin kirks, and bring than therto.

16. This we gather of the practise of the primitiue Kirk, whar eldars, or Collages of Seniors, war constitut in cities and famous places.

17. The powar of the particular elderfchipe, is to giff diligent labours in the boundes committed to thair charge, that the kirks be keipit in guid ordour, to inquyre diligentlie of naughtie and vngodlie persones, to trauell to bring than in the way againe, be admonition, thretning of Gods judgments, or be correction of censours.

18. It apperteines to the Elderschipe to tak heid that the Word of God be purlie teached within thair bounds, and Sacraments dewlie ministrat, the discipline menteined, and the ecclasiasticall guids vncorruptlie distribut.

19. It belanges to this kynd of Assenbles to cause the ordonances maid be the provincialles, Nationall and Generall, to be keipit and put in execution.

20. To mak constitutiones concerning *τό πρώτον* in the Kirk, for decent ordour of the particular kirks whar they govern, prouyding they alter na rewles maid be the Provinciall or Generall Assenbles. And that they mak the Provinciall Assenbles reuelles to sic as they fall mak; and abolishe constitutiones tending to the hurt of the fam.

21. It hes powar to excommunicat the obſtitut.

22. The powar of election of than wha beares ecclasiasticall charges, perteines to this kynd of Assenble within thair awin bounds, being weill erected and constitut of pastors and doctors of sufficient abilitie.

23. Be Elderschipe, or Presbyterie, is meined sic as ar constitut of Pastors, doctors, and sic as ar now called Eldars.

24. Be the lyk reafone thair deposition aperteines also to this kynd of Assenble, as of than that teatche erronius doctrin and corrupt; that be of flanderus lyff, and efter admonition, amend nocht; that ar giffen to schisme, or rebellion, against the Kirk; to blasphemie manifest; to syonymie, and all corruption of brybes, falsthode, perjurie, hurdom, theft, drunkennes, flyting, feighting, worthie of punishment be the law; vfurie, danſing, and sic dissolusiones and crymes that importes ciuill infamie; and all vthers that deserues separation fra the Kirk.

25. These also, wha ar fund altogidder insufficient to execut thair charges, sould be deposit; wharof vther Kirks wald be aduertised that they receane nocht the persones deposit.

26. Albeit, they aught nocht to be deposed, wha, throw age, feiknes, or vther accidents, becomes vnmeit to do thair office; in the quhilc cais, thair honour sould remean vnto tham, thair kirks sould meantein tham, and vthers aught to be prouydit to do thair office.

27. Provinciall Assenbles we call lawfull conventiones of the Pastors, Doctors, and Eldars of an province, gathered for the comoun eſſeareſ of the Kirk therof, quhilc also may be callit the Conference of Kirk and breithring.

28. Thir Assenbles ar constitut for weghtie maters, neceſſar to be intreated be mutuall conſent and conſent of breithring within that province, as neid requyres.

29. This Assenble hes powar to handle, order, and redrefs all things committed or done amifs in the particular assenbles or prefbyteries.

30. It hes powar to depose the office bearers of that province for guid and iust causses, defer-
ing deprivation.

31. And, generalie, thir Asssemblies hes the haill powar of the particular eldereschipps wherof
they ar collected.

32. An Nationall Assembly, (quhilk is our Generall of this realm,) is a lawfull Convention of
the Kirks of that haill realme or nation, whar it is vfit to be gadderit for the comoun efeares of
the Kirk, and may be callit the Generall Elderschipe of the haill Kirk within the realme.

33. Nan ar subiect to repeare to this Assembly to wot therin, but ecclesiasticall perfones in sic
number as falbe thought guid be the sam Assembly; noct excluding vther perfones that will re-
peare to the said Assembly, and ther propone, heir, and reafone ordourlie.

34. This Assembly is constitut, that things omitted or done amis in the Provinciall Asssemblies
may be redressit, and things generalie serving for the weill of the haill body of the Kirk in that
realme may be forefein, intreated, and fett furthe to Gods glorie.

35. It fall cair that Kirkes be planted in places whar they ar noct.

36. It sould prefcryve the reull whow the vther twa kynd of Asssemblies sould proeid in all
things.

37. This Assembly sould tak heid that the spirituall iurisdiction and ciuill be nocth confoundit,
to the hurt of the Kirk.

38. That the Patrimonie of the Kirk be nocth diminished nor abbusit.

39. And, generalie, concerning all weghtie efeares quhilks concernes the weill and guid ordour
of the Kirk vnuerfall of this realm, it aught to interpon hir authoritie thervnto.

CAP. VIII.

Of the Deacons and thair office, the last ordinar function in the Kirk.

1. The word Deacon is sum tyme larglie takin, comprehending all them that bear office in the
ministrie and spirituall function of the Kirk.

2. Bot now as we speik, it is team onlie for tham to whom the collection, and distribution, of the
almes of the fathfull and of the Kirk guids does belang.

3. The office of the Deacon, so takin, is an ordour and perpetuall ecclesiasticall function in the
Kirk of Chryft.

4. Of what properties and beauties he aught to be that is called to this function, we remit to
the manifest Scripture.

5. The Deacon aught to be elected and called as the rest of the spirituall officiars, as was spoken
of befor.

6. Thair office and powar is to collect and distribut the haill ecclesiasticall guids vnto tham to
whom they ar apointed.

7. This they aught to do according to the iudgment and apointment of the presbyteries and el-
derschips, of the quhilks the deacons ar noct, that the patrimonie of the Kirk and pure be nocth
interuerted to privat mens vses, nor wrangfullie distributed.

CAP. IX.

Of the Patrimonie of the Kirk, and distribution therof.

1. Be the patrimonie of the Kirk we mein whatsumeuer thing has bein at anie tyme befor, or falbe in tyme coming, doted and giwen, or be consent and vniuerfall custom of countreyes professing Christian religion, apointed to the publict vse and vtilitie of the Kirk.

2. Sa that vnder this patrimonie we comprehend, first, all things gewin, or to be gewin, to the Kirk and service of God, as lands, bigings, posseßsiones, annualrents, and all sic lyk wherwith the Kirk is dotted, ather be donation, fundation, or mortification, or anie vther lawfull tytles, be kings, princes, or anie inferiour perfones, giwen to God and his Kirk, with the continuall oblationes of the fathfull.

3. We comprehend also all sic things, as be Lawes, Custom, or vse of Countreyes, hes been applyed to the vse and vtilitie of the Kirk; of the quhilke fort ar the Teinds, small and grait, Manfes, Gleibs, and sic lyk, quhilke, by comoun and municipall lawes and vniuerfall custome, ar posseſſed be the Kirk.

4. To tak away onie thing of this patrimonie be vnlawfull meanes, and convert it to the particular and profean vse of anie man, we hold it a detestable facrilege befor God.

5. The guids ecclesiasticall, aught to be collected and distribut be the deacones, as the Word of God apoints, that they wha bears office in the Kirk may be prouydit for without ecar and sollicitude.

6. In the Apostolicall Kirk the Deacones war apointed to distribut whatsoeuer was collected of the fathfull to the necessitie of the faincts, sa that nan lakit amangs them.

7. These Deacones was nocht onlie collectors of that quhilke was gathered in maner of Almes, (as sum suppose,) bot of vthers guids mouable and vnmouable, of lands and posſeſſiones, the pryece wherof was brought and leyit at the feit of the Apostles.

8. This office continuowd in the Deacones hands, wha intromeated with the haill guids of the Kirk, ay whiill the eſteat therof was corrupted be that Antichryſt, as the ancient Canones does witnes.

9. The sam Canones makes mention of a four fauld distribution of the patrimonie of the Kirk, wharof a part was apointed for the pastors or bishopes, for thair fuftentation and hofpitalitie; the fecond to the eldars and deacones, and all the clargie; the thride to the pure feik perfones and strangers; the fourt for the fabric and vphauſd of the Kirks and vther effeaſes, namlie extraordinar.

10. We ad heir vnto the Scholles and Scholmaifters, quhilke may be weill fustained of the fam guids, and ar comprehendit vnder the clargie, to whom we ioyne the Clerks of the Aſſemblyes, alſo weill particular as generall, Syndics or Procurators of the Kirks effeaſes, Takers vpe of the psalme, with sic lyk vther ordinar offices of the Kirk, fa far as they ar neceſſar.

CAP. X.

Of the Office of a Christian Magistrat.

1. Albeit all the members of the Kirk be haldin euerie an in thair vocation, to advance the Kingdome of Jesuſ Chryſt, fa far as lyes in thair powar; yet, cheiflie and namlie, Christian princes, kings, and magistrates, ar hauldin to do the fam.

2. For they ar callit in the Scriptures, Nurithars of the Kirk, forsamikle as be tham, (at least aught to be,) meantened, fosterit, vphauldin, and defendit against all that wald procure the hurt of the fam.

3. Sa it aperteines to the office of a Christian magistrat till assit and fortefie the godlie proceidings of the Kirk in all behalffs ; and, namlie, to sie that the publict efteat and ministerie therof be meanteined and susteined as aperteines, conform to the Word of God.

4. To sie that the Kirk of God be nocht invadit nor hurt be fals teatchers, or hyrlings, nor the roumes therof occupied be dum dogges and ydle bellies.

5. To assit and meantein the discipline of the Kirk, and punishe tham civile that will nocht obey the censures of the fam, without confounding alwayes the an iurisdiction with the vther.

6. To sie that sufficient prouision be maid for the ministerie, scholles, and pure ; and giff they haiff nocht sufficient for avating on thair charges to support thair indigences, euen with thair awin rentes, giff neid sa requyre.

7. To hauld hand to them alsweill concerning thair awin perfones, faueing tham from opin injurie and violence, as concerning thair rentes and possesstions, that they be nocht defraudit, rubbet, nor spoiled therof.

8. Nocht to suffer the patrimonie of the Kirk to be applyed to profan and vnlawfull vses, or to be deuorit by ydle bellies, and sic as haiff na lawfull function in the Kirk, to the hurt of the ministerie, scholles, and pure, and vther godlie vses, wherypon the faming aught to be bestlowit.

9. To mak Lawes and Conflituationnes agreiable to Gods Word, for the advansment of the Kirk and polecie of the fam, without vsurping vpon anie thing nocht perteyning to the ciuell sword, but belanging to the offices that ar mere ecclesiasticall, as is the ministerie of the Word and Sacraments ; vsing of ecclesiasticall discipline and spirituall execution therof, or anie part of the powar of the spirituall keyes, quhilk our Maister gaiff to his Apostles and thair trew successours.

10. And altho kings and princes, that be godlie, sum tymes be thair awin authoritie, (when the Kirk is corrupted, and all things out of ordour,) place ministers and restore the trew service of the Lord, efter exemple of sum godlie Kings in Juda, (the quhilk they did be direction of prophets,) and diuers godlie Kings and Emperours, in the light of the Gospell ; yit whar the ministerie of the Kirk is annes lawfullie institut, and they that ar placed in offices lawfullie callit, then all godlie princes and magistrates aught to heir and obey thair voice, and reuerence the Maiestic of the Sone of God be them speakeand.

CAP. XI.

Of the present Abbyses remeaneing in the Kirk, quhilk we desyre to be reformed.

I. It is the dewtie of the godlie Magistrat to meantein the present libertie, quhilk God, of his mercie, hes granted to the preaching of the Word, and the right administration of the Sacraments within this realm, sa it is to provyde that all abbyses quhilk as yit remeane within the Kirk be remouit and vtterly takin away.

2. Therfor, first, the admision of men to Papisticall benefices, sic as fernes nocht, nor hes na function in the Reformed Kirk of Chryſt, as Abates, Comendators, Pryores, Pryoreſſes, and vther tytles of Abbayes, whase places ar now, for the maist part, be the iudgment of God, demolished and

purgit of Idolatrie, is pleyn abbufion, and is nocht to receaue the Kingdome of God in Chryſt amangs ws, bot rather to refuse it.

3. Sic lyk they that war called of auld the Chaptours and Convents of Abbayes, Cathedrall Kirks, and lyk places, serue for na thing now, but to fett Fewes and Takes, (if anie thing be left,) of the Kirk lands and teindes, in hurt and preiudice therof, as daylie experience teatches, and therfor aught to be allutterlie alterit and abolished.

4. Of the lyk nature ar the Deacones, Archdeacones, Chantors, Thesaurars, Chancellours, and vthers haiffand the lyk tyle flowand from the Pape and Canon Law onlie, quhilke hes na place in a reformed Kirk.

5. Mikle les is it lawfull, that persones amangs thir men haiff fyftein, faxtein, twentie, or ma Kirks, all haiffing charge of faulles, and bruik the patrimonie therof, ather be admision of the Prince, or of the Kirk, in this light of the Euangell; for it is bot mocage to craue reformation whar sic lyk hes place.

6. And albeit it was thought guid for avoiding of graittier inconvenients, that auld posſeflours of sic benefices wha embrassit the religion, sould enioy, be permision, the twa part of the rentes quhilke they posſeffit of befor, during thair lyf tyme; yet it is nocht tolerable to continow in the lyk abus, and giff thair places and vther benefices of new to als vnmeit men, or rather vnmeittar, wha ar nocht myndit to serue in the Kirk, bot leue an ydle lyf, as the vthers did wha bruiked them in tym of blindnes.

7. And in ſa far as in the ordour team at Leithe, anno 1571, it appeirs that ſic may be admitted, being found qualeſiet, &c., ather that pretendit ordour is againſt all guid ordour, or els it man be vnderſtud nocht of tham that be qualeſiet to worldlie effeares to serue in the Court, bot ſic as ar qualeſiet to teatche Gods Word, haiffing the lawfull admision of the Kirk.

8. As to the Bifchope, if the nam *επισκόπος* be properlie takin, they ar all an with minifters, as we befor declarit; for it is nocht a name of ſuperioritie and lordſchipe, bot of office and watching.

9. Yit because in the corruption of the Kirk this nam, as vthers, hes bein abbusit, and yet is lyk to be, we can nocht allow this fachion of chufing of Bifchopes, nather of the Chaptours that ar electores of tham, to ſic a fort of office as they ar chofine.

10. The trew bifchopes sould addiect thamselues to a particular flok, quhilke findrie of tham refuſes; nather sould they vſurpe lordſchipe ower thair breithring and inheritance of Chryſte, as theſe men do.

11. Pastors, in ſa far as they ar pastors, hes nocht the office of viſitation of ma kirks ioyned to the pastorſchipe, without it be giffen to them.

12. It is a corruption that bifchopes sould haiff fordar boundes to viſit nor they may poſſiblie or lawfullie.

13. Na man aught to haiff the office of Viſitation, bot he that is lawfullie chofine by the Prefbyterie thervnto.

14. The Elderschipe, being weill eſtabliſhed, hes powar to ſend out Viſitors, an or ma, with commission to viſit the bounds within thair elderschipe, and ſic lyk, after compt team of tham, ather to continow or remoue them, as the Prefbyterie thinks meit, to the quhilke they falbe alwayes ſubiect.

15. The temporall iurisdiction, ioynit in the perfon of a pastor, is Corruption.

16. It agreeis nocht with the Word of God, that a bifchope ſould be a paſtor of paſtores of manie flockes, and yet without a flock certean, and without ordinar teatching.

17. It agreeis nocht with the Scriptures, that they ſould be exēimed fra correction of thair breither, and discipline of the particular elderschipe of the Kirk whar they ſould serue, nather that they

fould vsurpe office of visitation of vther kirks, nor anie vther function befyde vther ministlers, bot fa far as beis committed to tham be the Kirk.

18. Heirfor, we defyre the Bishopes that now ar, ather to aggrie to that ordour that Gods Word requyres of tham, and as the generall Kirk will prescryve vnto tham, nocht passing the bounds, nather in ecclesiastical nor ciuill esfeares, or els to be deposit from anie function of the Kirk.

19. We deny nocht, in the meantyme, bot ministers fould affist thair Prince, when they ar re quyrit, in all things aggrieable to the Word and thair calling, whither it be at Counsall, Parliament, or vtherwayes, provyding that they nather neglect thair awin charges, nor, be flaterie of Princes, hurt the publict esfeat of the Kirk.

20. Bot, generalie we say, na perfone, vnder whatsoeuer tytle of the Kirk, and specialie the abbusit tytilles of Papistrie, as Prelattes, Couvents, and Chapters, aught till attempt anie act in the Kirks name, ather in Counsall, Parliament, or without, haiffand na Commission of the reformed Kirk within this realme.

21. And be Act of Parliament, it is prouydit, that the Papisticall Kirk and Jurifdiction fould haiff na place within the sam; and na bishope, nor vther prelat, in tyme coming, fould vse anie Jurifdiction flowing fra that authorite.

22. And again, that na vther ecclesiasticall iurifdiction fould be acknawlagit within this realm, bot that quhilke is and falbe within the reformed Kirk, and flowing therfra.

23. Sa we esteim holding of Chaptars in Papisticall maner, ather in Cathedrall Kirks, Collages, or vther conventuall places, vsurping the name and authorite of the Kirk, to hurt the patrimonie therof, or vse onie vther act to the prejudice of the sam, sen the yeir of our Lord 1560, to be abbusioun and corruption, contrair the libertie of the Kirk reformed of Jesus Chryst, and lawes of this realme; and therfor aught to be annullit and reducit, and in tymes coming, alluterlie dischargit.

24. The dependances also of this Papisticall iurifdiction ar to be abolished, of the quhilke fort ar the mingled iurifdiction of the Commisflars, in sa far as they mell with ecclesiasticall maters, and haiff na commission of the Kirk thereto, but war erected in the tyme of our Soveraine Lords mother, when things war out of ordour. It is an absurd thing, that sindrie of tham haiffing na function of the Kirk, fould be judges to ministlers, and depose tham from thair rounes. Therfor, they wald ather be dischargit from ecclesiasticall maters, and anie melling therwith, or it wald be limitat to tham in what maters they might be judges, and nocht hurt the libertie of the Kirk.

25. They, also, that war before the ecclesiasticall esfeat in the Papes Kirk, or that ar admitted of new to Papisticall tytilles, and now ar toleratit be the Lawes of the Realme, to place the twa part of thair ecclesiastical rents, aught nocht to haiff anie fordar libertie bot to intromet with the portion assignt and granted to tham for thair lyff tyme, and nocht vnder the abbusit tytles quhilke they hade, dispone the Kirk rents, fett takes and fewes therof at thair pleasure, to the wrak of the Kirk and of the pure laborars that dwell vpon the Kirk lands, contrar to all guid conscience and ordour.

CAP. XII.

Certeian speciall Heids of Reformation craued.

1. Whatsoeuer hes bein spoken of the offices of the Kirk, the feuerall powars of the office bearers, thair coniunct powar also; and laft, of the patrim_{on}ie of the Kirk, we vnderstand it to be the right

reformation that God craues at our hands, that the Kirk be ordourit therto, as with that ordour quhilk is maist aggrieable vnto the Word of God.

2. Bot because sum things wilbe twitched in particular anent the esteat of the countrey, and that quhilk we feik principalie to be reformed in the sam, we haiff collected them in thir heids following :—

3. First, seing the haill countrey is deuydit in provinces, and thir provinces again ar deuydit in paroches, alswaill to Bruche as Land, and in euerie parochine a resonable congregation, ther wald be placed an or ma pastors to feid the floks, and na pastor or minister to be burdeanit with particular charge of ma flocks or kirks then an alleinerlie.

4. And because it wilbe thought hard to find out pastors to all the paroche kirks of the realme, alswaill to landwart as in townes, we think, be the advyts of sic as commission may be giffen to be the Kirk and the Prince, paroches in landwart or small villages may be ioyned twa or thrie, or ma in sum places togidder, and the principall and maist commodius kirks to stand and be repaireit sufficientlie, and qualefiet ministers placed therat; and the vther kirks noct fund necessarie, sufferit to decay, thair kirk yeards awayes being keipit for buriall places; and in sum places, whar neid requyres, ane parochine, whar the congregation is ower grait, may be denydit in twa or ma.

5. Doctors wald be apointed in Vnueritezies, Collages, and vther places neidfull, and sufficientlie pronydit for, to open vpe the meinng of the Scriptures, and to haiff the charge of faulles, and to teatche the rudiments of relligion.

6. As to the Eldars, ther wald be sum to be Censors of the maners, ane or ma, in euerie congregation, but noct an Aſſemblie of eldars in euerie particular kirk, but in towns onlie and famous places, whar resort of men of indgmet and abilitie, to that effect may be haid; whar the Eldars of particular kirks about may convein togidder, and haiff comoun Eldarschipe and Aſſemblie place amangs them, to treat of all things that concernes the congregations ower whom they haiff the owersight.

7. And as ther aught to be men apointed to vnit and deuyde the paroches as necessarie and commodtie requyres, sa wald ther be apointed be the generall Kirk, with the assent of the prince, sic men as feires God, and knew the esteat of countris, that war able to denominat and assinge the places whar the Aſſemblyes of particular elderschipes foulde convein, taking consideration of the Diocesis as they war denydit of auld, and of the esteat of the countries and prouinces of the realme.

8. Lykwayes as concerning Prouinciall or Synodall Aſſemblyes, consideration war alswa to be haid, whow manie and in what places they war to be hauldin, and whow often they foulde convein, aught to be referrit to the libertie of the generall Kirk, and ordour to be apointed therin.

9. The Nationall Aſſemblyes of this Countrey, callit comounlie the Generall Aſſemblyes, aught awayes to be retaineid in thair awin libertie, and haiff ther awin place, with powar to the Kirk to apoint tyme and places convenient therfor. And all men, alswaill magistrats as inferiours, to be subiect to the iudgment of the sam in ecclesiasticall caufes, without anie reclamation or appellation to anie Judge, ciuill or ecclesiasticall, within this realme.

10. The libertie of election of ecclesiasticall persones callit to bear function in the Kirk, obseruit without interrupted continuance vnto the corruption of Antichryſt, we defyre to be restored and retaineid within this Realm, ſa that nan be intruſit vpon anie congregation, ather be prince or anie inferiour perfone, without lawfull election and consent of the peiple ower whome the perfone is to be placed, as the practife of the Apoftolicall primitiue Kirk, and all guid reafone and ordour craues.

11. And because this Ordour, quhilk Gods Word and all guid reafone craues, can noct stand with patronages and preſentationes to benefices, vſit in the Papes Kirk, we defyre all sic as trewhie

feires God, erneftlie to confidder, That forfamikle as the names of patronages and benefices, to giddar with the effect therof, flowed from the Pape and cloſit of the Canon Law, wharby vñmeit and corrupt perfones ar intrusit and placed in kirks haiffand curam animarum; and forfamikle as the maner of proceidling hes na ground in the Word of God, bot repugnes flatlie to the faming, overthrawing the ordour and libertie of election, they ought nocht to haiff place in the light of Reformation, and therfor, whaſoever will trewlie embrace Gods Word, and defyre the Kingdome of his Sone Jefus Chryſt to be advanced, they will alſo embrace and receaue the polecie and ordour quhilk the will of God and ypright eſteat of his Kirk craues: Vtherwayes it is in vean that they haiff profeſſed the Gospell.

12. Nochtwithstanding, as concerning vther benefices and patronages therof, that hes nocht cu ram animarum, ſic as ar these altarages, prebends foundit on temporall lands, annuels, and ſic lyk, may be referuit to the ancient patrones to diſpone therupon when they veak to fehollars and burfares as they are requyred be Act of Parliament.

13. As to the Kirk rents in generall, we defyre that ordour to be admitted and meantedine amangs ws that may stand with the ſincerite of Gods Word and practife of the Kirk of Chryſt.

14. To wit, that was befor ſpokin, the haill rent and patrimonie of the Kirk, (excepting small patronages befor mentioned,) may be deuydit in four portiones; ane therof to be aſigned to the Paſtor, for his interteinment and hofpitalitie; ane vther to the Eldars, Deacons, and vther officiaſ of the Kirk, ſic as Clarks of Affemblyes, Takers vpe of the Psalmes, Beddels, and kirk maifters and keipars, fa far as they ar neceſſar, ioyning in ſpeciall maner the Doctors and Scholles, that thair ancient foundationes may be helped whar neid requyres. The thrid portion to be beſtowit vpon the pure members of the fathfull and hofpitalls. The fourt and laſt, for reparation of the kirks, and vther extraordinar charges as ar profitable for the Kirk, as alſo for the comoun weill, as grait neid fall requyre.

15. We defyre, therfor, the ecclieſiaſticall guids to be vplifted and diſtributed fathfullie to whom they apertein, and that be the ministerie of the Deacons, to the quhilk office properlie the collection and diſtribution therof belanges; that the pure may be amwerit of thair portion therof, and they of the ministerie left without care and follicitude; as alſo the reſt of the treaſours of the Kirk may be referuit and beſtowit on the right vſes.

16. Giff theſe Deacons be elected with ſic qualeties as Gods Word craues to be in tham, ther is na feir that they fall abbufe thamfelues in thair office, as the profean collectors did of befor; yet because that this vocation appeires to manie to be dangerus, let tham be obliſt, as they war of auld, to a yeirlie compt to the Paſtors and Eldarschipe; and iff the Kirk and Prince think expedient, let cautioners be obliſt for thair fidelitie, that the Kirk rents na way be delapidat.

17. And to the effect this ordour may tak place, it is to be prouydit that all vther intromettours with the Kirk rents, collector generall or ſpeciall, whither it be be appointment of the prince or vtherwayes, may be diſchargit of fordar intromiſſion therwith; and ſuffer the Kirk rents, in tyme coming, to be hailelie intrometit with be the ministerie of the Deacons, and diſtributit to the vſes befor mentioned. And alſo to the effect, that the ecclieſiaſticall rents may ſuffice to thofe vſes for the quhilk they ar apointed, we think it neceſſar to be defyrit that alienationnes, ſetting of fewes or taks of the rents of the Kirk, alſo weill landes as teindes, to the hurt and diminution of the auld rentalles, be reducit and annullit, and the patrimonie of the Kirk restorit to the auld integratie. In lyk maner, that the teindes, in tyme coming, be fett to name bot to the laborars of the ground, or els nocht fett at all, as it was aggreet vpon and ſubſcryvit be the Nobilitie in the firſt Buik of Discipline, anno 1560.

CAP. XIII.

The Vtilitie that fall follow of this Reformation to all Eſteatess.

1. Seing the end of this spirituall government and polecie wharof we speik, is that God may be glorified, the Kingdome of Chryſt Jesuſ advancit, and all they that ar of his myſtſcall body may liue peaceblie in conſcience: Therfor we dar bauldlie affirme, that all ſic wha heſ trew reſpect to theſe ends, will, evin for conſcience caufe, glaidlie agrie and conform themſelues to this ordour, and advance the ſam ſa miſkle as lyes in them; that thair confeſſion being fett at reſt, they may be replinifhied with ſpirituall gladneſſe, in dewtifulle obedienee to that quhilke Gods Word and the teſtimonie of thair awin conſcience does craue, and refuſing all corruption contrare vnto the ſam.

2. Nixt, we fall becom an exemplē and patron of guid and godlie order to vther nationnes, countreys, and kirks profeffing the ſam religion with ws; that as they haiff glorified God in continuing in the ſinceritie of the Word hitherto without all errores, prafe be to that grait keippars, ſo they may haiff the lyk occation in our conuerſation, when, as we conform ourelues to that discipline, polecie, and guid order, quhilke the ſam Word and purtie of Reformation craues at our hands. Vtherwayes that feirfull ſentence falbe iuftlie ſaid and ſein:—"The fernand that knaws the wil of his Maiftre and does it nocht, falbe beatin with manie whipps."

3. Mairower, giff we haiff anie pitie or reſpect to the pure members of Chryſt, wha ſa graitlie increas and multiplie amangs ws, we will nocht ſuffer them to be lang deſrandit of that part of the patrimonie of the Kirk quhilke iuftlie belangs vnto them. And be this order, giff it be dewlie put in execution, the burding of them falbe takin af ws, to our grait comfort; the freites falbe cleingit from the crying and murmuring of them; as we falbe na mair a ſklander to vther nationes as we hithertiles haiff bein, for nocht takin ordour with our pure, and cauſing of the Word quhilke we proffes to be euill ſpokin off, giffing occation of ſklander to the enemies, and offendin the conſcience of the ſimple and godlie.

4. Befyd this, it falbe a grait eaſe and commoditie to the comoun peiple in relievynge of thair burdins, and vphaulding thair kirks for thair iſtruction and faulles helthe, and reſidence of God amangs them; as alſo for the ſaſtie of ther bodies in biging and haulding vpe of briggs and vther publict warks, for the comlines and polecie of the country; alſo ane eaſe to the laborars of the ground in payment of thair teinds, and all vther things wherinto they haiff bein hithertils rigurulſie handlit be theſe falſ callit kirk men, thair takſmen, fitters, and extortioneſers.

5. Finalie, to the King Maſte and haill comoun weill, this profit fall redounde, that the curse of ſacrilage, (quhilke wouderfullie eates vpon and conſumes all that auld luk and welthe in the patrimonie of his croun and rents, gniid and gear of all his leiges,) being remouit, the Lord fall bliſſ all in ſic fort as ther falbe na want, bot plentie and ſtore of all guid thiſgs. The Lord wil open the heavines, the erthe and ſie fall giff thair increſe, and all falbe ſatiſfeit with abundance. And when the ordinar neceſſarie eſſeares of the Kirk, ſcholles, and pure, ar ſatiſfeit, the ſuperplus being collectit and put in the threaſors of the Kirk, may be profitablie employed and liberalie beſtowit vpon the extraordinar ſupport of the eſſeares of the Prince and Comoun weill, and ſpecialie of that part of the Kirk rents quhilke is apointed for the reparation of the kirks and fabrie therof.

6. Sa we conclud, all being willing to apply thamſelues to this order, the peiple ſuffering thamſelues to be rewlied therby, the Prince and Magistrats thamſelues nocht being exeimit; and they wha ar placed in eccleſiaſtſcall eſteat, rightlie rewling and governing, God falbe glorifieth, the Kirk ædifieth, the bounds therof inlargit, Chryſt Jesuſ and his Kingdom ſett vpe, Sathan and his ſub-

uertit, and God fall dwell in the middes of ws, to furnise all guid and keipe from all euill, in his Sone the Lord Jefus; wha, with thair eternall sprit, abyds holie and bleffed for euer. AMEN.

ENDS THE CONCLUSIONS OF THIE POLECIE.

In the yeir 1580, in the wintar, brak out a notable effect of Monsieur d'Obignies course and coming in Scotland. For the King, sitting at Counfall a day with his nobles, amangs the quhilk the Erle of Mortoun last Regent was, in comes Captean James Stewart, a brother of the house of Ochiltrie, advancisit in credit of Court be d'Obignie, and maid Captean of the Kings Gard, quhilk of new was then team vpe, and fallin down on his knies, accused the Erle of Mortone of hie treason: Wharvpon the said Erle was incontinent committed to warde in the Castle of Edinbruche; the Erle of Angus, his cusing, chargit to ward benorthe Tay, with certean cheiff men of that nam. And thereafter Mortoun was transported from Edinbruche to Dumbartane, whar he remeanned till the monethe of May. In the mean tyme his landes and gear war dispossit to Mon. Obignie, maid and called then Duc of Lennox; fa of a noble and ritche prince as ever governde in Scotland, he becam a pure prefoner, wha skarslie haid to furnise his necefftie. In the monethe of May he was brought till Edinbruche, and keipe in Robin Gurlayes houſe, with a band of men of wear; and the verie dayes of his puting to affys and execution, I hapned to be ther in Edinbruche, and hard and saw the notableſt exemple, bathe of Gods iudgment and mercie, that to my knawlage ever fell out in my tyme. For in that Tolbuthe, whar oftentimes, during his government, he haid wryſted and throwin iudgment, partie for gean, wharto he was gein, and partie for particular favour, was his iudgment owerthrowin, and he, wha aboue anie Scotsman haid maiſt gear, frindſchipe, and clientell, haid nan to ſpeak a word for him that day, bot the graitteſt part of his affyfars being his knawin vnfreinds, he was condamned to be headit on a ſklafauld; and that head, quhilk was fa wittie in warldlie effeares and polecie, and haid comandit with ſic authoritie and dignitie within that town and iudgment ſeat, to be ſett vpe on a prik vpon the hicheſt ſtane of the geavell of the Tolbuthe, that is towards the publict ſtreit. The quhilk ſentence, in my fight, was put in execution vpon the morne. But in grait mercie, when the Lord haid ſtryped him naked and bear of all theſe things warldlie, and of a cable maide a twynde thride to go in at the narow ei of that neidle, he gaiff

him, efter vnfeniit repentance, sic fathe and assurance of his favour in Chryſt, that he maift magnanimuslie contemned infulting of enemies, bevaling of frinds, all worldlie dignitie, ritches and pleasures, and tuk him with his Chryſt be deathe to owercom and gett the Croun of Lyff. The ministers war at him that night of his condemnation, and the morn befor he was brought out, whom he satiffeit verie weill, be iustefeing God, his Word and ministerie therof, and acknawleging his finnes; bot na art nor part of the kings fathers murdour wherfor he was condemnit. Jhone Durie and Mr Jhone Dauidfone, whom he haid hardlie vſit, the an for his preſtching, the vther for his buik againſt the four kirks, cam to him, of whom he cravit pardone; and wha taried with him, and was maift movit for his ceas. He keipit the ſam countenance, geſtour, and ſchort ſententius form of langage vpon the ſkaffalde, quhilk he vſit in his princlie government. He ſpak, led about and vrgit be the commanders at the four newkes of the ſkaffald; bot after that, ance he had verie fectfullie and gruelie vttered, at quid lainthe, that quhilk he haid to ſpeak, thereaſter al- maift he altered nocht thir words. “ It is for my finnes that God has iuftie brought me to thiſ place, for gif I haid ſeruit my God als trewlie as I did my King, I haid nocht com heir; bot as for that I am condem'd for be men, I am innocent, as God knaws. Pray for me.” All men and peiple of all rankes bevalit his deathe exceedinglie, except onlie they wha haid particular hatred againſt him; for papistrie durft nocht be hard of in his dayes of government, and the land inioyed neuer graittter peace and plentie. I could wreit mikle mair of my heiring, ſeing, and knawlage, anent thiſ mater and the thiſgs that followed, giff my purpose war to wrait the Storie of ciuill eſſeares in our tyme; but that nocht being, I content to haiff recordit the wark of God, quhilk I faw with my eis, and hard with my eares; for the quhilk I could nocht bot at my returning to St Andros glorifie God, be rehersall thereof in opin audience from pulpit.

That yeir, 1581, the Generall Affemblie convenit in October at Edinbruche; in the quhilk, certean breither war apointed to consult whow the Parliament fould nocht inleak the ſpirituall eſteat, bischopes being removit. To the quhilk deliberation the Affemblie was dryven vnto be court, the grait gydar wharof, the Due of Lennox, by Guifean counſall and direction, nocht daring put at relligion pleanie, preſſit the reſtoring of the eſteat of bischopes, and haid latlie intruſit Mr Robert Montgumerie in the biſchoprik of Glasgw, without all ordour of the Kirk, *pleno iure principis*, (quhilk vexit the breithring of Glasgw wouderfullie, fa that I wat nocht whow manie ſcore of dy-

ettes they war compellit to keipe in that earend.) The breithring apointed be the Assemblie returnes thair advys in that mater; the quhilk being confiderit be the Assemblie, all in a voice determines, That concerning vot in parliament, and vsing of Ciuell and Criminall Iurisdiction, commissioners fould be directed from tyme to tyme from the Generall Assemblies to the Parliaments, to discharge the Kirkes diewtie, and do for the sam in all hir effeares. And the heritable bailyies of Regalities fould vse all things perteining to the iurisdiction of ciuell and criminall causses.

The ministers of Edinbruche all this whyll was maist fathfullie and wacryfie giffing the warning to all, anent the cours and practise of papists; and therfor, at this Assemblie, Mr Walter Balcanquall was accusit be the Court, *sed frustra*.

At that tyme it was a pitie to sie sa weill a brought vpe prince till his bern-head was past, to be sa miserablie corrupted in the entres of his springall age, bathe with sinistrus and fals information of all procedings in his minoritie, and with euill and maist dangerus grundes and principalles in government of Kirk and Comoun weill. Then was he maid to think warft of the best men that euer seruit in this Kirk and Countrey; to think the haill maner of Reformation of religion to haiff been done be a priuie faction, turbulentie and treasonable; to suspect the noble men and haill ministerie that stude for the caufe of religion and his croun against his mothers faction; yea, to tak course against them, and put at them as his vnfrinds. Amangs the rest, Captan James put the opinion of absolut powar in his Maiesties head; whom, in sa doing, I can compear to nane sa weill as to Philomelus, the Captean of the Phocenfis, wha being about a maist sacrilegius purpose to owerthraw and spulyie the Kirk of Delphus, and cut out of the pillars therof the decreits of the Amphiotrons, whase sacrat iudgment governed the comoun weill of all Greice, and sa to subvert bathe religion and polecie, he compellit the Pythian preift to go vpe on the Tripos, to giff him a response. The woman, vrgit violentlie, fayes, "Yow may do what yow will." The quhilk wourds Philomelus gripped at, and taried na langer for the oracle, but gaiff out amangs his armie, and to all, that he haid gottin a plean licence of Apollo to do what lie wald.* Sic lyk Mr Patrik Adamsone, bischope of St Andros, a grait counsellour in these dayes.

* Diodor. Sicul. Biblioet. Hist. lib. 16. Lyk as Stratocles, in Athens, maid a decree of Demetrius, παν δτι ο Βασιλευς Δημητριος κελευση ττο και προς θεους δσιον και προς ανθρωπους ειναι δικαιον—What-fumeuer King Demetrius commandath, that to be holie toward God and iust toward men. Plut. in vita Demetrii.

amangs manie vther euill grounds wharof we will heir heirefter, inculcat this : “ That a Christian King shoulde be the cheif governour of the Kirk, and behouit to haue bischops vnder him, to hald all in order, conform to antiquité and maist flurisshing esteat of the Christian Kirk vnder the best emperor, Constantine. And that the discipline of the Kirk of Scotland could nocht stand with a frie kingdome and monarchie, sic as was his Maiestie in Scotland,” &c. Mutche lyk bischope Caiphas, wha thought that Chrysts kingdome and the Roman impyre could nocht stand togidder: Or Herod, wha heiring that Chryst the King was borne, was troublit, and all Jerusalem with him, and therfor fend, &c.

Bot nochtwithstanding of this conſtitution of Court, by a remarkable prouidence of God cam furthe the Cornicle of Mr Georg Buchanan, printed with priuilege, and the Buik of the Polecie of the Kirk concludit in Aſſemblie.

That September, in tyme of vacans, my vncle, Mr Andro, Mr Thomas Buchanan, and I, heiring that Mr George Buchanan was weak, and his Historie vnder the pres, past ower to Edinbruche ames earend, to visit him and sie the wark. When we cam to his chalmer, we fand him sitting in his chaire, teatching his young man that servit him in his chalmier to ſpell a, b, ab; e, b, eb, &c. Efter falutation, Mr Andro fayes, “ I ſie, fir, ye are nocht ydle.” “ Better this,” quoth he, “ nor ſtelling flēipe, or ſitting ydle, quhilk is als ill.” Thereafter he ſchew ws the Epiftle Dedicatore to the king; the quhilk, when Mr Andro had read, he tauld him that it was obscure in ſum places, and wanted certean words to perfyt the ſentence. Sayes he, “ I may do na mair for thinking on another mater.” “ What is that?” fayes Mr Andro. “ To die!” quoth he; “ bot I leave that and manie ma things for yow to helpe.”*

We went from him to the printars wark hous, whom we fand at the end of the 17 buik of his Cornicle, at a place quhilk we thought verie hard for the tyme, quhilk might be an occation of ſteying the haill wark, anent the buriall of Dauie. Therfor, ſteying the printer from proceeding, we cam to Mr George again, and fund him bedfaſt by his cuſtoine, and asking him, whow he did, “ Even going the way of weelfare,” fayes he. Mr Thomas, his cuſing, ſchawes him of the hardnes of that part of his Storie, that the king wald be offendit with it, and it might ſtey all the wark. “ Tell me, man,” fayes he, “ giff I haue tauld the treuthe?” “ Yis,” fayes Mr Thomas, “ Sir, I think fa.” “ I will byd his fead, and all his kins, then,” quoth he: “ Pray, pray to God

* He was telling him alſo of Blakwods anſwer to his buik, *De iure regni*.

for me, and let him direct all." Sa, be the printing of his Cornicle was endit. that maist lerned, wyse, and godlie man, endit this mortall lyff.

Efter that Generall Assemblie in October, Mr Patrik Adamfoue aggreit to all the poincts of the Buik of Polecie, and concerning the office of a Bischope; and calling to dinner Mr Andro Meluill, my vncle, Mr Alexander Arbnthnot, and vthers diuers, he subscryvit therto, quhilk his subscription is yit in my vncles cuftodie. Item, that wintar he past ower to a Convention of the Eftteates; and efter he fand nocht curt as he luiked for, he dreft him to the ministres of Edinburche, schawing than whow that he cam ower to Court with Balams hart, of purpose to curse the Kirk and do euill, bot God haid wrought sa with him, that he haid turned his hart to the contrare, and maid him, bathe in reasoning and votting, to stand for the Kirk, promising to schaw fordar and fordar fruiets of his conversion and guid meinig. Wharat Jhone Dury was sa reioysit, that he treated him in hous, and wrot ower at lainthe to me in his favour. Whervpon I past down to his Castell at his han coming, and schew him what information concerning him I haid gottin from the breithring of Edinbruche, thanking God therfor, and offering him, in cais of continuance, the right hand of societie. Wherat reioysing, he tauld me the mater at lainthe, and, naunlie, concerning the grait motiones and working of the Spreit. "Weill," said I, "that Spreit is an vpright, halie, and constant Sprit, and will mair and mair kythe in effects; bot it is a fearfull thing to lie against him."

But to retourn to Mr Andro Meluin. The light of his lerning, and hatt of his zeall to haiff reformation in the kirk and scholles in St Andros, brak nocht soonner out, when the darknes of ignorance and cauldnes of Christian profession vttered themselues in his contrare. Manie and grait adversares he haid; but the Lord, wha haid sanctefeit him for his wark, gaiff him notable victories ower all. First, the Maisters wha war displacit out of the New Collage, as Mr Robert Hamilton, minister of the town, commandit be the Generall Kirk to leane the office of principalitie in the Collage, and tak him to his ministerie, vexit him with perfut of compts of the Collage; but he reiected that vpon the Commissionars wha haid the powar of the Reformation, whom be moyen and importunitie the said Mr Robert maid to relent, and direct him again vpon Mr Andro, to his great vexation, till it pleaseit God to cutt schort the lyff of the faid Mr Robert, even when he was about to intend action against Mr Andro. Yet that cause ceaffit nocht, bot was followit out in the personnes of his weidow and bernes, be a man of grait wit, peanes, and

moyen, an of Mr Androes awin companiones, whase confort he had fund in Glasgw, and now luiked for, coming to St Andros, to sic a guid wark. This was Mr Thomas Buchanan, first Scholmaister in Stirling, and syne Provest of Kirkheuchie in St Andros, and minister of Syres. A man of notable gifts of lerning, naturall wit, and vprightnes in the caufe of the Kirk against the bischopes, but haid his awin imperfectiones, namlie, of extream partialitie in the caufe of his frinds and dependars, quhiilk maid him to alter with Mr Andro, and in that cause of Mr Robert Hamiltones, whase relict he maried, and his collegges, to often greine Mr Andro; bot, in end, a glib of the Collage gear settlet that, allowit be the saids Commissionars, Mr Andro bearing with it, because he could nocht mend it. Ane vther that haid bein Regent in that Collage vnder Mr Robert Hamilton, was Mr Jhone Caldcleuche, a daft wousten man. He bofted that he wald *houche* Mr Andro, with mikle mair daft talk; and a day he comes in to Mr Androes chalmer, being alan in it, and askes him weill rudlie, giff he knew him. "Na," fayes Mr Andro, "I knew you nocht." "I sould be knawin," fayes he, "as a Maister in this Collage; my nam is Mr Jhone Caldcleuche." "Ho!" quoth Mr Andro, "is this yie that will houche men?" And with that put to the chalmer dure, and fayes, "It is even best tym now." Bot the vther calnit atteanes, and beginnes to speak with mair reurence; whom Mr Andro, by manlie courage and force of reafone, fa dantonned and tamed, that the Maister was fean to tak a bursfares place in the Collage, and lieue therin as a humble student. I was in the chalmer abon and hard all, and cam doun at laft to the ending of it.

Thir fascheries war skarflie weill fattelit, when out braks a graitter contradiction. This was of the Regents of Philosophie, namlie in St Leonards Collage, wha heiring, in Mr Androes ordinar publict lessones of Theologie, thair Aristotle, amangs the rest of the philosophers, the patriarches of herefie as ane of the ancients termes tham, mightelie confuted, handling the heids anent God, Prouidence, Creation, &c., maid a strange steir in the Vniuersitie, and cryed, Grait Diana of the Ephesians, thair bread winner, thair honour, thair estimation, all was gean, giff Aristotle sould be fa owirharled in the heiring of thair schollars; and fa dressit publict Orationes against Mr Androes doctrine. But Mr Andro infisted mightelie against tham in his ordinar lessones; and when thair counned haranges cam at thair Vickes and promotions of Maisters, he lut tham nocht flipe, bot af hand answterit to tham presentlie with sic force of treuthe, euidence of reafone, and spirituall eloquence, that he dasht tham, and in end convicted tham fa in conscience, that the cheiff coryptyers amangs them

becam grait students of Theologie, and spciall professed frinds of Mr Andro, and ar now verie honest vpright pastors in the Kirk; whom, for honour, I nam in speciall Mr Jhone Malcolm, minister at St Johnse Town, and Mr Andro Duncan at Carell. And certeanlie the treuthe was, that ignorance, with a proude opinion of knawlage, because they knew na better, wrought all this. For efter the first zeall of Reformation, in Mr Knox and Mr Guidmans dayes, the cauldnes of Mr Robert Hamiltones ministerie, and ignorance and negligence of than that shoulf haiff teatched Theologie, maid, that Regents and schollars carit na thing for Diuinitie; yea, it was evin a pitie to sie that ignorance and profannes that was amangs than. And as for Langages, Arts and Philosophie, they had na thing for all, bot a few buikes of Aristotle, quhilk they lernit pertinaciislike to bable and flyt vpon, without right vnderstanding or vfe therof. Bot within a yeir or twa, Mr Andro, be his delling in publict and privat with euerie an of than, prevalit fa, that they fell to the Langages, studeit thair Artes for the right vfe, and perusit Aristotle in his awin langage, fa that, certatim et serio, they becam bathe philosophers and theologes, and acknawlagit a wunderfull transpotation out of darknes vnto light. Bot, imdeid, this was nocht done without mikle feghting and fasherie, and the authortie of the Generall Assembly interponit in end.

The thrid thortar and debat quhilk he haid, was with the provist, bailyies, and counfall of the town, about thair ministerie. The Seffion of the Kirk haid a custome to send twa of thair eldars euerie ouk to defyre Mr Andro and me to helpe than on the Sabbathe, during the want of a minister and absence of the bischope. Sa Mr Andro coming in the pulpit, spak the treuthe of all thingis with grait ardentes and zeall; and being acquent with sum corrupt proceidings of the rewlars against equitie and iustice, and perceaving they lyked nocht of guid men to be thair minister, sic as Mr Andro wald haiff haid, bathe for the weill of the Town and Vniuersitie, namlie of that wark of Theologie, sic as Mr Thomas Smeton or Mr Alexander Arbuthnot, he causit than heir thair doings in the deaffest eare. This was takine fa hiche, that a grait space ther was na thing bot affixing of plackarts vpon the Collage yett, bofting with batoning, burning and chaffing out of the town; wherwith, to speak the treuthe, I was mikle fearit, seing Town, Vniuersitie, and all malcontents against ws att annes, and luikit for na thing, day for day, but steirring vpe of sum tumult for ane euill turn. But Mr Andro, with an heroicall spreit, the mair they stirit and boftit, the mair he strak with that twa eagit sword, fa that a day he mouit the Proveft, with fear rubbing of the ga of his conscience, to ryse

out of his featt in the middes of the fermont, and with sum muttering of words to go to the dure, out throw the middes of the peiple ; for the quhilk being delt with be the Presbyterie, and convicted in his conscience, the said Provest maid publict satiffaction be acknawlaging of his offence, and craving God and the congregation forgiffnes. Another day he tuk a placard, affixed vpon the Collage yet, knawin be the Italian and Frenche young to be wrytin be James Lermont, appeirand of Balcomie, and in the application of his doctrine, quhilk was wounderfull persing and vehement, he produces the wryt, and haiffing the said James fittand befor him in the kirk, he thretnes him in particular with a iudgment, that manie years after was marked to strik vpon the said James, to this effect : “ Thow Frencheisit, Italianist, jolie gentleman, wha has defyld the bed of sa manie maried, and now bofts with thy baftonados to defyll his Kirk, and put hands on his seruants, thow fall never inioy the fructs of mariage, be haifing lawfull succeffion of thy bodie ; and God fall baftone thie in his righteous iudgments.” This was rememberit when the said James, being Laird of Balcomie, leiuied manie yeirs in mariage without chyld, and taken be the Heiland men coming out of the Leaws, was siccerlie baftoned, and sa hardlie vsed, that soone thereafter he died in Orkney, in the yeir 1598.

The fourt fecht that he haid was against the Pryor and his gentlemen pensioners, wha colluded with the rewallars of the town to hald the ministerie vacand ; and in the mean tyme tuk vpe the stipend, and spendit the sam, with the rest of the kirk rents of that Pryorie, at the goff, archerie, guid cheir, &c. Thir things be Mr Andro and I war rounden out of pulpit to thain ; quhilk for to stay, they preparit a purs with a nomber of fourtie shilling pices in it, and fending for me to the Chalmerlings hous, efter guid interteinment they offerit it to me for my peanes takin in prething and suppleing the default of a minister. I answarit, it was trew my peanes haid deseruit that and mair at thair hands, whowbeit I haid recompence in all abundance at the hand of God, in honoring me with the message of his Word and service, bot my peanes was nocht takin for the hinderance of that ministerie, bot for forderance of the faming ; and I fearit, giff thay gat a fason of a ministerie sa easelie prouydit, they wald be lang of bringing in an of the notable men nominat to that ministerie, vnder whase feit I wald be glaid to fit with my pen, and with whom I wald be blaith to helpe as I could for nought : And sa refusit thair money. This, when the Presbyterie vnderstud be Mr Andro and me, and espyng that our helping on the Sabathes hinderit the placing of a man of giftes in that ministerie, for they haiffing George Blak to minister the sacraments and ma-

rie, and we to teatche, wald content therwith and feik na mair, therfor the Presbyterie discharget ws from preaching anie mair, and ordeanit me to pen a letter to be red the nixt Sabbathe, schawing the reasones of our leaving af preching: Quhilk being done and publiclie read, certean of the rewlars of the town, namlie Mr. Dauid Russell and Wilyeam Lermont, ragit therat, and penit against the nixt day an answer, in effect and termes vnreuerent, denying the authoritie of the Presbyterie, calling it pretendit, and inveying against the fam; for the quhilk cause the persone that red it, Ringand Rewll, taker vpe of the psalmes, being callit befor the Presbyterie, schew that Mr Dauid Russell and Wilyeam Lermont commandit him to Reid it; bot, pure man, he gat his reward, for he never threaue nor did guid efter that, bot died with madnes and miserie. The faids Mr Dauid and Wilyeam being callit, the Pryor and Provest compeires with tham, thinking to bang out the mater, bot God affistes Mr Andro sa, that he dasht them all, and maid them fean to go packing. The Generall Assemblie nocht being far to, the Presbyterie remittes the mater therto, and summoned the said Mr Dauid and Wilyeam to compear befor the Assemblie, quhilk they did with thair affistars; bot they war condemned be the Assemblie, and ordeanit to mak publiclt repentance in the Kirk of St Andros, and Mr Andro to receaue the faming; the quhilk they did soleilie, and sa becam better conditioned thereafter.* By this occasion I man mark be the way, it was a confortable thing in these dayes to haiff a guid cause in hand, and stand be it; for whowsoener it was refisted and crossed in particular fessiones, presbyteries, or assemblies, yit sure it was to be redressed and brought to a guid point at the Generall Assemblies, because of the friedome, grait authoritie and vprightnes in zeall that was therin, to the grait terrour of the wicked, and confort of the godlie: Sa mikle the mair is the los therof to be deplored in this declyning age and tym.

The fyft and graitteft enemie of all was the bishope, Mr Patrik Adamson. craftele and quietlie concurring with the Court, bot always as yit vnder profession of grait frindschipe, and sa maist dangeruslie feikand his distruption with the vtter owerthraw of the libertie of Chrysts Kirk and Kingdome. Bot the Lord notable vpheld and preferuit his awin servant, and brought his enemies to confusion, as in the haill narratiue and Storie following will be manifest.

* Mr Dauid Russell, for falshod, was after, in the yeir , deposit from his office of Commif- far Clarkeschipe with a not of infamie, and Jhone Arnot placit in his roum.

1582.—The Generall Assēmblie convenit at St Andros the 24th of Apryll, anno 1582; Mr Andro Meluin schofin Moderator. To it was Mr Robert Mongomerie, intrusit bischope of Glafgw, summoned, wha compeiried, with Letters of Horning, to dischARGE the Assēmblie; yit he durst nocth vfe than, sic was the frequencie of barrones and breithring, with sa grait authoritie and zeall. And sa, for acceptation of the bischoprik *pleno iure*, and troubling of the breithring of Glafgw, he was deposit in perpetuum, and thretnit with excommunication, till he humblie presentit himselff with teares befor the Assēmblie; and then Jhone Dury, wha was maist seueire against him, reafe out of hisfeat, and caught him in his armes.* But at that sam tyme Mr Wil-yeam Clark, my predecessour, a wyse, godlie, sweet man, faid vnto me, “It will neuer be this man that will trouble and hurt the Kirk: bot yie will find that Mr Patrik Adamfone will do it, wha is this mans counfallar, and causies him now to yeild for the tyme.” At that Assēmblie was apointed a generall Fast, to be keiped in the monethe [of] Junie following: the causies wharof was conspiracie of Papists, oppression and thraldom of the Kirk, &c.

In the monethe of Junie that sam yeir, an vther Generall Assēmblie was conveinit in Edinbruche, wherat Jhone Dury, for his pleyn speitches against the Duc, and proceedings of the Court, was accusit: bot hoping for na speid thair, he was callit befor the King and Counfall at Dalkethe, whar narrowlie eschaping the Duc, his cookes, (wha cam out of his kitching with speittes and grait knyves,) with his lyff, as he often tauld me, he was, be act of Counfall, banisched out of Edinbruche; bot the Generall Assēmblie commandit the Prefbyterie of Edinbruche to keipe his roum frie, and place nan therin. In this Assēmblie, manie greiffes and articles war peimit, and commissiōnars apointed to present than at the Convention of the Esteats, to be haldin at Perthe in the monethe of July nixt following.

The Convention keiping at Perthe, Mr Andro Meluin, Moderator, with the rest of the Commisionars, went thither with the Greiffes and Articles of the Kirk,† wha gat verie cuill countenance, and manie secret terrors. To that

* Yit the sam Mongumerie infisted and troublet the breithring of Glafgw thereafter, and therfor was excommunicat; and the excommunication annullit be ane act of Counfall, and letters published therpon, receavit thereafter in Court, and interteinid in the Kings presence be the Duc; and the sam sentence thereafter, in the Parliament 1584, be an act therof, annullit.

† *Greiffes of the Kirk, giffen in at Perth.*

Vnto your Maiestie maist humblie meines and feawes your Graces maist fathfull and obe-

Convention cam the Erle of Hountlie, weill accompanied with his frinds, in whase fauours, to the grait hurt of the Forbasses, the King gaiff out a decret arbitrall. Newes war sparpelit athort the countrey, that the ministres war

dient subiects, the haill Minifters of Gods Word within this your Graces realme, convenit in the Generall Assembly, haldin at Edinbruche the 27th of Junij: That wharvpon the occation of diners grait and evident dangers appeirring to the haill Kirk of God, and profeflours of his treuthe in this countrey, finding the authoritie of the Kirk abrogat, ecclesiastical censures contemnit, and violence vfit against sum of our breithring vnpunished, wharof the lyk hes never been ffin within this realme, nor in anie vther whar trew religioun hes been prechtit and refleavit. And fearing lest your Maiestie, for leak of informatiou, might neglect in tyme to prouyd remedie for the inconvenients lykli to enfew therupon, we convenit ourselues in the fear of God, and your Hienes obedience; and efter diligent consideration of the present efteat, be comoun consent thought necessar, be our Commissionars, to open vpe and present to your Grace certean of our cheiff and wegltie greiffes, without hastic redrefs wharof the Kirk of God and his trew religion can na wayes stand and continow in this your Maiesties countrey.

First, That your Maiestie, be deuys of sum counfallours, is caufit to tak vpon your Grace that spirituall powar and authoritie quihilk properlie aperteines to Chryſt, as onlie king and head of his Kirk; the ministerie and execution wharof is giffen to sic only as beares office in the ecclesiastical government of the faming; sa that, in your Graces persone, sum men preffes to erect an new Papedom, as thought your Maiestie could nocht be full head and king of this comoun welthe, vnes alſe weill the spirituall as temporall sword be put into your Graces hands, vnes Chryſt be bereft of his authoritie, and the jnridictiones confoundit quihilk God hes deuydit, quihilk directlie tendes to the wrak of all trew religioun, as be the speciaill heades following is manifest: For benefices ar giffen be absolut powar to vneworthie perfones, intrusit in the office of the ministerie without the Kirks admisioun, directlie against the lawes of God and actis of Parliament, wharthrow the Kirks levinges comes in profean mens hands, and fielyk as fell their faulles, and mak schipwrek of conscience, for pleafur of men, and obteaning sum wardlie commoditie.

1. Eldarschips, Synodall and Generall Assemblyes, ar dischargit, be Letters of Horning, to proceid against manifest offendars, and to vfe discipline of the Kirk, and censures therof, according to Gods Word.

2. Jhone Durie, be act of Counſall, is fufpendit from prechtling, and banifched from his flock.

3. Excommunicat perfones, in contempt of God and his Kirk, ar interteined in cheiff lords houſſes, and namlie, Mr Robert Mongumerie authorised and caufit to prechte, and brought in your Maiesties hous and presence, quihilk is a fear wound to the conscience of tham that lounes your Maiestie, and knawes your Graces vpbringing, and a heavie sklander to all nationnes profefsing the trew religioun.

4. An Act of Delyverance of Counſall is maid against the proceidings of the ministerie, withe a ſklanderns narratiue fufpending ſimplie, and diſannulling, the excommunication iuftlie and ordourlie pronuncit againſt Mr Robert Montgumerie, an rebell and obſtinat offendar and troublar of the Kirk of God, and open proclamation maid according thereto.

5. Contempt of minifters, and dinging of manie doing ther offices, and espcialie the violent drawing of Mr Jhone Howyfone out of the iudgment ſeatt, whar he was placed Moderator of the Prefbyterie of Glasgw, his crewall and vttragius handling and careing to prafone, lyk a theiff, be

all to be thar massacred, quhilk moued me go reapear to Perthe with diligence, to tak part with my vncle and father in Chryſt. Coming ther, Sir James Meluill of Halhill ſchawes me whow euill my vncle and I was thought of at Court, becaufe of our fermonts in St Andros the tyme of the faſt, and our doings and fayings at Aſſemblies, and counſallit ws to depart af the town, quhilk I ſchew Mr Andro, and willit fa to do, bot in vean; “For I thank God,” fayes he, “I am nocht fley’d nor feible ſpirited in the caufe and message of Chryſt; com what God pleases to ſend, our Commission falbe diſchargit.”

the Proveſt and Bailyies of Glaſgw, and ther complices: And, efter compleint maid, na ordour takin with the doers therof, but contrairwayes interteining them as gif the faming haid bein guid ſervice.

6 and 7. The Miſter of Glaſgw was, be force of armes, diſplaced out of his roum, quhilk, without reproche, he lies occupied thir manie yeirs, the gentlemen of the countrey being convoeac for that effect. Also, violence was viſit, be an of your awin gward, to pull him out of the pulpit the day of Communioun, in preſence of the haill congregatioun, in tym of fermont, and na fault fund therwith.

8. The Officiar of the Kirk was cuffin in preafone, your Grace being preſent, and ther keipit a lang tym, for executiug of Letters directed againſt a tkanderus man.

9. The Miſters, Maifters of Schooldes and Collage of Glaſgw, the verie ſchollars therof, in tym of publiet faſt, war, be Letters of Horning, compellit to leane ther flockes and ſchollers deſtitut; and ſenſyne, from tyme to tym, and place to place, hauē bein continowit and deleyit, therby to conſum tham be exorbitant expences, and to wrak the kirks and ſchollers wherof they hauē the charge.

10. The Students of the Collage war invadit, and ther bluid crewallie ſched, be the Bailyie and commonitie, gatherit thereto be found of comoun bell, and ſtrick of drum; and be certean feditius perſones inflambet to hauē flean tham all, and brunt the Collage: And yit na thing don to the authores of the tumult and feditioun.

11. Hands ſchakin with the bludie murdererſ and perfecutors of the peiple of God, be letters and propynes reſlauit and ſent.

12. The Due oftymes promifit to reform his hous, and na thing don therin.

13. The Lawes maid for mentenance of the trew relligioun, and puniſment of the enemies therof, ar nocht put to executioun, fa that all things gaes louſe, and wars lyk till enſew.

Monie vther things ther be that craue preſent reformation, wherwith we think nocht expedient to trouble your Maieftie, vntill we ſie what ordour beis takin with theſe greiws compleants; beſeikand your Maieftie maift humblie, for the loue of God, wha lies placed and eſtablisſed your Maieftie in this royll throne, hitherto wounderfullie menteined and defendit, carfullie to luik upon thir maters as becomes the lieutenant of God, and thankfull Christian King; and wiþe the advys of tham that feir God, and tenders your Graces eſteat, and weill and quietnes of this comoun welthe, fa to redres the premiffes, that firſt Chryſt aboue all may be acknawlagit, his meſſingers, without feir or ſtope, to execut their office, the cours of the Goffel advanceit, and ſic exemplar maid of puniſment of tham wha fa licentiuſlie and contemptiuſlie hauē wrangit and iniurit the miſters and profeſſours of Gods Word, that vthers heireſtir be effrayit to interpryſe the lyk.

At last the Commissionars of the Kirk war callit, wha, coming in befor the King and his Counsalt, delyverit thair Greiffes and Articles, quhilk being read, Captan James beginnes to threttin, with thrawin brow, and bofting langage. "What!" fayes he, "wha dar subferyve thir treasonable articles?" &c. Mr Andro answeres, "We dar, and wil subferyue than; and gif our lyues in the caufe." And withe all starts to, and taks the pen fra the Clark, and subferyves, and calles to the rest of the breithring with couragiouſ ſpeitches, wha all cam and subferyvit. This bauldnes, when the Duc and Captan perceavit, they gatherit theron that the Kirk haid a bak, and became effrayit; and, efter ſum calner langage, diſmissit than in peace, whom euerie an ſuppoſed they foould haiff bein hardliar delt withall.

In the monethe of Auguft thereafter, certeian of the nobilitie and barrones of the realme repearit to the King at Ruthven, in the Erle of Gowries hous, and ſchew his Maiestie whow all things went wrang be the misgoverning of that new Counſall com latlie from France, to the grait offence and greiff of all his guid ſubiects, the heavie vexation of the Kirk, and extream perrell of the co-mounweill; cravit, therfor, maift humblie of his Maiestie, that he wald content till abandone the ſaid Counſall, and tak him to be counſallit be his auld nobilitie, as his princelie progenitours haid done, and the fundamentall lawes of Scotland cravit; and fa furthe, as at mair lainthe is conteined in a Declaration of them, publised foone thereſter in print. And fa the King and the Duc war diſſuaded, and neuer faw vther againe.

This brought a grait releieu to the Kirk, and the honest breithring of Glaf-gw and Edinbruche, that war foar troublit be the ſaid Duc; whowbeit, the treuthe is, for aught I know, (and I know whateuer the ſpecialles of the Kirk knew, that I am ſure,) the Kirk was nather art, part, read nor counſall in that mater, nather luiket for anie ſic thing at thair being in St Johnſtone. And what euer the instruments war and reſpected, they could nocht bot reiois in God, and thank him for delyvering King, Kirk, and Comounweill of ſic Counſall, as ſett thamfelues plainlie to pervert all.

Within few dayes thereſter, Jhone Durie gat leue to ga ham to his awin flok of Edinbruche, at whafe retourniug ther was a grait concurs of the haill town, wha met him at the Nather Bow; and, going vpe the ſtreit, with bear heads and loud voices, ſang to the prais of God, and teſtifeing of grait ioy and conſolation, the 124th Psalm, "Now Ifrael may fay, and that trewlie," &c. till heavien and erthe refoundit. This noyes, when the Duc, being in the town hard, and ludgit in the Hiegat, luiked out and faw, he rauie his berde for an-

ger, and hasted him af the town ; and remeaneid in Dumbartan, at the Wast Sie, whare, or he gatt passage, he was put to als hard a dyet as he causit the Erle of Morton till vse ther, yea, evin to the tother extremitie that he haid vsit at Court : For, wheras his kitching was sa sumptuous that lumpes of butter was cast in the fyre when it foked, and twa or thrie crownes warit vpon a stok of keall dressing, he was fean till eat of a magre gus, skowdrit with bar ftra.

In that monethe of October, the Generall Assemblie conuenit at Edinbruche, whar, with freche courage, the bishopes war fett vpon, and feuere ordour takin with tham ; also sie as haid been euill instruments to the Due against the Kirk war takin ordour with. Amangs the rest, Mr Dauid Maegill, Aduocat, for penning of sklanderus and wicked proclamation, publised against the Kirk. This was a man of als grait, folide, and naturall a wit as in our tyme, excell-
ing therin all his collegues of the Seffion and Lawers, bot without all senfe of God, and with a prydfull disdean and contempt of the ministerie. I hard him als dispytfullie and lightlifullie, being in his awin houfe, tak vpe my vnkle Andro, being fendlie with vthers from the Assemblie to him, as mouit me, being present, vtherwayes estimed nocht verie impatient, to almaist debord, nocht onlie with tounq, bot hand. Bot, or he died, with a terrible strak of conscience, God tamde him lyk a lamb ; sa that Mr Andro coming to him againe, and I with him, was as the Angell of God in his eis ; cuft his hat to the ground, and could skarfie luik him in the face, till he hard out of his mouthe the words of consolation, the quibilk he gaped for as a gorbet, and receavit as Cornelius the instruction of Piter ; yea, the meineft of the ministerie that cam to visit him, was mair to him than giff the King and the Lords haid com to him. I thought often that was a cleir accomplifment of Efaias prophecie, “ The lyon fall eat ftra lyk a bullok,” &c. He died maist happelie and fweitleie, efter diners yeirs huniliation, with these words in his mouthe, “ Lord, in thy light, let me sie light.”

At that Assemblie, I was ernestlie futed, be the Town of Stirling, to be thair Pastor ; bot the wark of Theologie being yit in the tender bridding leaff, my vnkle, Mr Andro, could nocht consent therto, nor the Kirk with his misconfitment command ; whowbeit, my mynd was to the ministerie, remembering euer my wow, and nocht the mair vnwillinglie, that I haid the purpose of my mariage in hand.

1583.—The yeir following, 1583, in the end of Apryll, and beginning of

May, the Generall Assemblie conveinit at Edinbruche. That Assemblie was frequentlie keipit be the nobilitie, (for ther was presentlie a Convention of the Efteads at Edinbruche,) wha requeisted the Assemblie to approue thair proceedings, in repecting to his Maieftie at Ruthven, &c. The breithrings iudgment was, That God haid glorified his nam, and wrought therby to the grait ease and comfort of his Kirk, as they haid fund hithertils; as for the instruments, they could nather approue nor disproue, bot wiflit with thair hartes they might be fund sanctified veshalles of mercie to the Lord. To the quhilke effect at least, they desyrit an act to be insert in the Buiks of the Assemblie, to the quhilke the Kirk wald nocth condiscend till they haid the Kings guid will and consent thervuto. The quhilke his Maieftie, sending Coronell Wilyeam Stewart, new can ham, and of grait credit, and Mr Dauid Lindsay, to the Assemblie, in large termes and maner assented vnto; and sa it paft, as is extant in the Buiks of the Assemblie. Amangs the rest, Jhone Dury had a day in his doctrine a verie cleir and pertinent comparisone for the purpose, of the blind man in the 9th of Jhones Euangill. When the Pharifies said that Chryft was but a sinner, Whow could he do anie guid? "I can nocth tell," fayes the blind man, "bot a thing I am sur of, that I was blind, and now I sie." This he applyed with grait evidence and approbation of the heirars.

At that Assemblie I maried my wyff, the first day of May, and gat the bleffing of the best breithring of the Kirk; the quhilke, my blessed God of Heavin be bleffit for, I haiff fund wounderfull effectuall to this houre, for als grait helpe and comfort in my calling, euen in the middes of hir heavie disease and impotencie, as anie brother in the land hes. And whowbeit, the haill course of my lyff sen fyne has bein, in outward appearance, bot a scholl of afflictiones, yet (alas! for thankfulnes) a maist halsome and happie scholl, with a mixture of als manie prouisiones, preferuationes, privat profits, pleafurs, ioyes, and consolationnes, as euer anie of the secret annes of the Lord receavit.

In the monethe of Junie thereafter, at the beginning therof, a heavie Tertian fever, called comounlie the *Exces*, owertuk me, quhilke pynned me extreamlie, namlie in the hat of it, that ten or twall houres I wald ly burning therin and reaving, and ryse again without anie swet. This continowed till the middes of the monethe of August.

All this whyll, sen the Generall Assemblie in Apryll, an. 1582, and befor, vntill this August, a lytle befor Bischope Adainsone keipit his castle, lyk a tod in his holl, feik of a disease of grait fetiditie, and oftymes vnder the cure of women suspected of witchcraft, namlie an, wha confessit hir to haiff lernit mede-

ein of an callit Mr Wilyeam Simfone, that appeirred diuers tymes to hir efter his dead, and gaiff hir a buik, &c. This woman being examined be the Prefbyterie, and fund a witche in thair iudgment, was giffen to the Bischope to be keipe in his castle for execution, bot he sufferit hir to flipe away; bot within thrie or four yeirs thereafter sche was takin and execut in Edinbruche for a witche.* Nochtwithstanding, the King coming to St Andros about the end of July, and separating himself ther from the Lords that haid seafit about him at Ruthven, the Bischope becomes a haill man atteanes, and occupies the pulpit befor the King, lustelie declaiming, as it was markit, in a possest and inragit maner, against Ministerie, Lords, and all thair proeceedings; and he that often profestit from pulpit befor, that he haid nocht the spirit of application, gat the gift of application be inspiration of sic a sprit as never spak in the Scriptures of God. And because it was reported for treuthe, that the Due in Paris haid deid a Papist, he maid opin contradiction therto, affirming, for certean, that he deid a guid Proteftand, quhilk he provit be schawin of a fkroll in his hand, quhilk he callit the Due his Testament; bot an honest merchant woman sitting befor the pulpit, and spying it narowlie, affirmed it was a compt of a four or fyve yeir auld dett that, a few dayes befor sche haid send to him. Wharof sche gat na mair payment nor the Due his executors maid hir.

At that tyme, Sir Robert Meluill cam to the Collage to Mr Andro, and, as a frind, shew him whow euill the King was informit of him, besought him therfor to go to the King, and purge himself of these calumnies. Quhilk Mr Andro refusit to do, saying, purgation presupponit foulnes, wheroft his conscience, nor na man, was able iustlie to accuse him in anie kynd of vndewtifulnes to the Kings Maiestie; giff his Maiestie defyrit his coming to him for his advys in maters of the Kirk or Comounweill, or anie vther dewtifull obedience, he wald maist humblie do it with all observance, but he wald nocht be an indirect accusar of himself to his Soverain.

The Counsellors and Courteours now giffes out, that the King captiued befor, thought himself at libertie, and sa flettes than to be evin, bathe with the Lords of the Read of Ruthven and with the Kirk, quhilk they fklanderlt as allowars of treaffone. Yit craftelie, for the space of halff a yeir or mair, dif-

* It was reported for veritie to ws, that the Bischope consulted with these witches anent the Kings esteat, of the country, and his awin, and gat a responce, that he sould stand sa lang as the King stud. Bot the Deuill, as he vses to do, deceauit him ther. Bot, verelie, about these witches we war plane and scharpe with him, bathe from pulpit, in doctrine, and be censur of our Presbyterie.

fembling with the Lords, they begin to put at soine of the Kirk. And, in the monethe of Nouember, Jhone Durie of new is discharget Edinbruche; and coming ower to St Andros, whar I haid takin vpe hous, efter the vacans, he finds his douchtar, my wyff, bot beginnand to convales of a deadlie hat fiver. (wharout of sche haid cullit with a bleding exceſſive, sa that, for ought the mediciners could do, it steyed nocht four and twentie hours till lyff was almost flitting; bot the Lord haid mercie on me, and ſparit hir for a ſpeciall wark of comfort to me againſt the day of a grait euill;) and tareing bot a few dayes, behoued to go to his ward in Montros, to the quhilke I convoyit him. Be the way, a lytle befor we cam to the furde of the Water of Lownan, a fow comes in the hie rod befor ws, and trottes on toward the furd, fwomes ower befor ws. Now, the water was weill grait in ſpear, whar, we being in the middes therof, my father, Jhone Duries hors lyes down in the water, and committes his rydar to fwoming with the ſtream; bot it pleafit God, I being nixt vnder him, caught him be the cott neak, and taking a gripe of my hors mean, he wad and wan to land: Wharof I incuragit him, ſpearates of afflictiones war to feafe on ws, bot the Lord ſould delyver out of them all. Sa, coming in that countrey, I acquainted him, and recommendit to all our frinds, whom he finding thereſter euer lowing and frindlie, fand my mariage a ſpeciall prouidence of God towards him.

That was a dark and heavie Wintar to the Kirk of Scotland, ecclipsed and bereft of thrie grait lights; of Mr Alexander Arbuthnot in the beginning therof, Mr Thomas Smeton in the middes, (of quhilke fort I wat nocht giff ther was manie ſcores in all Christiandome for all fort of lerning and godli-nes;) and, in the end of the wintar, Mr Wilyeam Clark, my predeceſſour, a man, whowbeit nocht in rank of lerning with the vther twa, yit the light and lyff in the part he dwelt in, mikle belouit and regrattd of all forte of per-ſones that knew him, namlie that he had the charge ower: Ower ſure a pre-ſage of a grait calamitie and owerthraw ſchortlie till enſew vpon the Kirk of Scotland. Amangs diuers Epitaphes wherwith Mr Andro beualit this fo grait a loſs, I maun heir infert an, becaus it ſtiks recentlie in my memorie:

Vix heu ! vix raptum, defleuimus Arbuthnotum;
 Vix heu ! iuſta datis foluimus *execuſis*.^{*}
 Et premit altera mors, et funere funus acerbat,
 Et magno extincto lumine, maius obit.

* Inferiis.

Ille quidem Arctoa tenebras de nocte fugabat ;
 Fulgebas medio Glasgua stella die.
 Quod si luce sua spoliata est noxque diesque
 Nostra, Eheu ! quantis obruimur tenebris.
 Aut ergo e tenebris reuoca lucem, aut hominum lux,
 Christe, redi, et nobis stat fine nocte dies.

Turned in Scots.

Yit skarfe alas ! haid we bemean'de out deir Arbuthnots dead,
 Yea, skarfe alas ! his exequies haid we and funerale maid,
 When corps with corps does vrn ws fear, and deathe with deathe does pres,
 And an grait light *extinguif'ed*,* an other fealles alas !
 That an the dark and drowfie night be northe did dryve away ;
That ether as the† Sun did sehyne be southe at mids of day.
 Giff fa then bathe our night and day be spuliyet of thair light,
 Sa feirfullie hes ws owerwhelm'de of darknes what an hight ?
 Then ather Chryſt from darknes now the light retourn againe,
 Or com our light, that but all night, our day may ay remaine.

MR WEIL I AM CLARKS EPITAPIE.

That thow a Maister was, as yet thy Schollars ſkill can proue ;
 That thow art weill, full weill, confirmes thy godlines and lone.
 A cumming Clark, right cleirlie knawin, be nature and be art,
 And all the thrie, in that thow play'd fa weill the paftors part ;
 Then happie Master Weil I am Clark *by nam thow soll abyd*,‡
 As Carell, with Anſter, Pittenweim lyes leauche by Fyffs coft syd.

Bischope Adamfon, for all his lang feiknes, becam then nocht onlie able to prethe, and keipe Conventiones of Counſall and Esteates, and weat vpon Court, bot alſo, in the wintar, to tak iorney and go in ambaſſage to Eingland and all to practife the alteration of the haill eſteat and discipline of the Kirk.|| Coming to Londone about Yull, he informit the Quein the warſt of the miſtérie and guid nobilitie, and the beſt of the Court of Scotland ; he practifed with the bischopes for conformitie, and gaiff tham dextra ſocietatis ; he delt for lernit preatchours to be placed in the beſt rowmes of Scotland, knawing

* Alas ! put out. † Thow Glasgw star as. ‡ Thy nam als lang fall byd.

|| The Prefbyterie had enterit in proces with him, and remitted him to the Synodall, and that to the Generall, in the quhilk he was ſuſpendit from the office of the miſtérie, as corrupt, bathe in doctrin and lyff, and ordeined to be forder proceedit againſt. In the meantyme, to eſchew the censors of the Kirk, and practife the wrak therof, he vndertaks this iorney.

weill the best men of the ministerie of Scotland war to be displaced; he wrot verie craftelie to Geneua and Tigurie, and send tham propositiones and queftiones defyring to haiff thair iudgment; and, finalie, left na stan outurned ower that might mak for the wark of Sathan, to besiege and demolishe the walles of Jerufalem.

Whill he is a biffie bischope about thir things in outting, as the cours was layed, they war nocht ydle at hame; for, in the beginning of Februar, Mr Andro Melvin is summoned to compeir befor the King and Counfall within les nor thrie dayes,* to anfwer to sic things as war to be leyit to his charge, aent certean speitches vttered be him from pulpit, seditius and treasonable. Mr Andro compeired, accompanied with sum of his schollars and frinds, amangs whom was Mr Robert Bruce; and I being in Angus, convoying my mother in law to hir houfband, gon away a day befor his summonding, maid diligencee, and cam to Edinbruche the day of his seond compeirance. The quihilk day he declyned the judicator of the King and Counfall, being accusit vpon na ciuell cryme or transgression, but vpon his doctrin vttered from pulpit. The quihilk, when the King and Captan James, then maid Grait Chancellar, with roarings of lyones, and massages of deathe, haid taken sa hat, that all the Counsell and Courtes of the Palice war filled with fear, noyes, and bruttes, Mr Andro neuer iarging nor daschit a whit, withe magnanimus courage, mightie force of sprit, and fouthe of euidence of reafone and langage, planlie tauld the King and Counfall, that they presumed ower bauldlie in a constitut esteat of a Christian Kirk, the kingdome of Jesuſ Chryſt, paffing by and difdeaning the prophets, pastors, and doctors of the Kirk, to tak vpon them to iudge the doctrin, and controll the ambassiators and meffingers of a King and Counfall graitter nor they, and far aboue tham. "And that," fayes he, "ye may fie your weaknes, owerfight, and rashnes in takin vpon yow that quihilk yie nather aught nor can do;" (lowfing a little Hebrew Byble fra his belt, and clanking it down on the burd befor the King and Chaneclar,) "Thair is," fayes he, "my instructiones and warrand; let sie quihilk of yow can iudge theron, or controll me therin, that I haiff past by my iniunctiones." The Chancollar, opening the buik, findes it Hebrew, and putes it in the Kings hand, faying, "Sir, he fkornes your Maiestie and Counfall." "Na, my lord," fayes Mr Andro, "I fkorn nocht; bot with all ernestnes, zeall, and grauitie, I stand for the caufe of Jesuſ Chryſt and his Kirk." Manie tymes put they him out, and

* Summoned on Setterday, to compeir on Monenday nixt.

callit him in againe; whylles delling with minacings, and whylles with fear words, to brak him, bot he grew mair and mair in wesdome, strengthe, and courage, whowbeit, nan was fufferit to com in with him; and when he cam out, haid skarflie lefour to draw his end, mikle les to tak anie advys with his frinds and breithring. In end they proceids: admittes an accusar, wha bruikit that nam for ignominie manie yeirs efter, "Wilyeam Stewart the Accusar," a pensionar of the Pryor of St Andros; receaves the articles of accusation; admittes and takes the deposition of a number of witnesSES, summoned out of St Andros, nainlie his graitest mislykers; Mr Andro euer adhering to his declinator, and at all tymes, as occasion feruit, telling than his mynd mightelie anent the treuthe and weght of the cause of Chryst and his Kirk, and wrangs done thervnto, quhilk he wald be avengit of sum day. And when they haid don all, lytle or na thing for thair purpofe gat they provin, bot decernes that Mr Andro, for his vnreuerent behauour befor his Maiestie and Counfall, fould be put in ward in the Castle of Edinbruche during the Kings will. In the mean tym, Mr Androes breithring and frinds is informit, be sic as knew the plattes leyed, that ther was na guid meined to Mr Andro, and, if he war annes fast, he wald nocht be lowfit again, vnles it war for the skaffald. This maid him to keipe him quyet a night and a day, during the quhilk tyme I trauelit amangs the counfallars: Manie gaiff me fear words, and said ther was na danger; bot our best frinds read a dictum, wrytten on the wall, sounding, *Louſs and Leiving*. We vnderstud, fordar, that the decreit of the Counfall was alterit, and the ward apointed to be Blaknes, a foul holl, keipit be Captan James men. Sa, whill we was all in grait and heavie anxietie, and maist dulfull doutfomnes, what to counfall,—vpon the an part, thinking it a hard and fear mater to bereave the Scholles and Kirk of Scotland of sic a light and leadder, and thinking that moyen and tyme might mitigat the King, and procure his libertie; vpon the vther part, knawing the course and plattes leyed be the enemies, and seing the violent form of Captan James government, we thought it hardar to jeoperd the lyff of sic a man, as might be referued for a better tyme,—being, I say, in this dutfull debeat amangs ourselues, and euerie an with his awin hart nocht knawin weill wharto to inclyne, Mr Andro himself comes out in publict, resolut and cheirfull, and bad ws all be of guid cowrage, for God haid resoluit him of the best, and he was assurit wald be with him. Sa we go to dinner in Mr James Lawfones hous, wha with all his gheasfts war exceeding heavie harted, and oftentimes could nocht contein, bot mix thair teares with thair drink. Onlie Mr Andro eat, drank, and crakked

als merrelie and frie myndit as at anie tyme, and mair; and (according to his continuall form at meat, and in all companie,) tuk occasion of guid conference and discours, pertinent for the tyme and stat of maters, to his awin woun-derfull incouragment, and our grait comfort, interlaising alwayes sum mirrie interludes, and drinking to his Captean and wardfellowes, bidding ws mak ws ready to follow, &c. Sa, after denner, he gaiff it out, and non knew vther, bot a verie few, that he wald obey the charge, and enter in ward, giff the King commandit, and God sa directed him. Whervpon the Meaffar gettes acces, giffes him the charge, with his warrand, till enter in the Caftell of Blaknes within four and twentie houres, the quhilk he receaues reuerentlie; bot, within an houre or twa, his brother Roger and he flippes out at the Port, hand for hand, and luges that night whare God haid preparit, and within four and twentie houres enterit in Bervik, in place of the Blaknes.*

Ther was na thing behind bot bitter teares and heavie lamentation, partlie for the prefent losf, bot mikle mair for the efteat that was till enfew vpon the Kirk, quhilk euerie an apprehendit in graitter and graitter missour of horrour and feirfulness. Bot aboue all, that notable and maist fathfull minister of God, Mr James Lawfome, wha, seing sa terrible a tempest breiding and co-ming on the schippe of the Kirk, and the wyesest, stouttest, and ableast schip-pars and mariners remouit, apprechendit the danger sa hiely, and drank in the greiff and melancholie fa deiplie, quhilk being augmentit, and na wayes mitigat, be that quhilk followit, namlie, the vndewtifulnes of his flock, wafted his vitall sprites be piecemeill, and, within few monethes thereafter, cutted the thrid of his maist stedable and comfortable lyff to the Kirk of Scotland.

As for my selff, to confes the treuthe, I was almaist exanimat with heavines of hart, the quhilk, gif it haid nocht resoluit in abundance of teares, my lyff haid bein suffocat; for the quhilk cause I tuk me to a chalmer, and closing the dure, let my affections brak out, and go louſ at random, quhilk a speciall lowing frind of myne, wating on me, sufferit for the space of an houre, bot efter knok-kit fa, and fpak to me, that bathe for loue and reuerence it behouit me till opin; wha nocht onlie vſit all the comforts he could, bot wated vpon me, and convoyed me ham to St Andros: This was Andro Wod of Strevithie.

Mr James Lawfome, and Mr Walter Balcanquall, his onlie colleg that re-meanned, maid, according to thair disposition, the pulpit of Edinbruche to found

* A certean of Captan James horfmen haid immediatlie befor riddin out at the sam port till attend vpon him, and convoy him to Blaknes, ther annes to mak him sure.

mightelie in the praise of Mr Andro, and to the detestacion of the fact of the Counfall, that had sa procedit against him ; also, they prayit for him in particular, at all thair ordinar fermontes, quhilk moued the peiple verie mikle, and gallit the Court.

At my coming to St Andros, my wound, skarflie stenit, beguid to blude apace, finding na thing, whar euer I cuſt my eis, bot mater of melancholie. His bookeſ war in danger, being put to the horn ; and therfor I addrefſlit me with diligence to pak tham vpe, and put tham asyde, and ſkarfe was ther ane quhilk I haid knawin in his comoun vſe that ranckled nocht my wound againe, ſa that that labour was fellow peanfull and heavie to me. Bot, aboue all, it was a daylie hart brak to me to ſie that notable wark, ſa weill begoun, yeilding, in the firſt ſpring tyme of it, ſie appearance of plentifull fruictſ, with ſic a calamitie cuttit of from all hope of hervest. I thought I felt continualie a cauld heavie lumpe lyand on my hart, lyking for to chok me ; and ſure I am it haid coſt me my lyff, giſſ the mightie hand of my God haid nocht curit bathe bodie and faull : and efter the curing therof, furnefit, by all conſcience of abilitie and expectatioun, ſum miſſour of ſtrynthe and giftſ to tak a piece of courage, and hold in the ſpunk of lyff in the wark, till God ſould haiff mercie, and re-tourn for the restauration therof.

For finding, as in the ſpring tyme, nature beginning to purge, I helped the ſam with a melancolique purgation, quhilk wrought lang, and in grāit quan-titie, euidentlie be the culloṛ, kything the peccant humouř. And foone ther-erter, finding ſum curage, bathe naturall and ſpirituall, I fell to wark, and by my awin houres for the langages quhilk I keipet befor, I ſupplied, as I could, the thrie dayes of Mr Androes publict Leſſones in the comoun places of Reli-gion, and teatched the twa cheiff controuertit heads *De verbo et Ecclesia*, in the monethes of Merche and Apryll.

By and beſyde the inward hand of my God, to whom alaп pertaines all praife, I haid twa vtward ſpeciall comforts. An was the Maiſters and Mem-bers of the Vniuersitie, wha kythed an vther mynd to the wark then I luiked for, and gaiff thair preſence and guid countenance and affiſtance to my Leſſons, to my grāit comfort and incuragement. The vther was of twa ſpeciall daylie frinds and companiones : the ane Mr Robert Bruce, the vther Mr Ro-bert Durie, wha keipit companionie with me continualie, to my grāit vphald and forderance in Gods Word.* Of that an wharof, namlie, for the grāit praife

* Mr Thomas Buchannan alſo was my guid nibour and frind at that tyme, and all his dayes.

of the caire and prouidence of God towards his Kirk, I man remember sum thing mair at lainthe.

Mr Robert Bruce, second sone to the Lard of Arthe, brought vpe in letters, past his cours of Philofophie in the Vniuersitie of St Andros, and thereafter be his father furnesfit, was sent to France, whar, and in the Vniuersitie of Lovan, in the Low Countreyes, he studiet, namlie till Humanitie and the Jurisprudence, quhilk his father and frinds haid sett to be the end of his studies. Thereafter coming hame, he is directed till attend on Court and Session, for his fathers esfeares and his frinds, till the Lord began to call vpon him, and wourk stranglie in his conscience, sa that he haid na rest nor confort, bot in the Word of God and companie of guid men. Yit the manifold esfeares of his father and frinds continualie importuning him, maid him to stryve against the working of his hart ; bot in vean, for he was fean at laist plainlie to schaw his father, that ther was na rest nor lyff for him, vnles he haid leue to go to the studie of Theologie, and be in companie of Mr Andro Meluill in St Andros. Sa his father permitted at laist, and he cam to ws at the beginning of that sam wintar, at the end wharof Mr Andro was put att, whom maist lowinglie and fathfullie he affisted till his departour out of the countrey, and fyne retourned again to ws, and sett himselff mair ernestlie then euer befor to his studies ; and that nocht onlie to be a heirar, but to essay what gift God wald giff him of vtterance of that quhilk he studeit. And all this movit, yea, drawin as it war perforce, with a mightie inward working, quhilk sufferit him never to gett rest bot when he was about that purpose. He said to me a day, in releiving of his mikle and fear occupied mynd, in privat conference purmeineing in the fields, that or he cust himselff again in that torment of conscience quhilk was leyed on him for resisting the calling of God to the studie of Theologie and Ministerie, he haid rather go throw a fyre of brimston halff a myll lang.

Sa, befor he wald open his mouthe at our table, whar ordinarlie ther meall about, the students opened vpe a chapter, and gathered sum nottes therupon, he defyrit to haiff sum exerceis in privat with me and Mr Robert Dury, and fa annes in the ouk first, thereafter thryse, our tyme about in a large wyde hous of the Collage, we handlit a chapter, till that way we past throw the Epistles to the Romanes and Hebrews ; but or we cam anie way fordwart in the Hebrews, Mr Robert tuk the haill exerceis to himselff, and haid vs auditors, to our grait ioy and comfort. Thereafter we drew him to the Scholl, whar the students haid ther privat exerceis befor the Maisters ; from that to the Table.

and fyne to the morning doctrine on the Sabbathe, to quhilk a multitude of the best peiple of the town reforted. Sa it pleased God at that tyme, to my singuler vphauld and incuragment in his service, to begin to trean vpe and fram that maist notable preatchour for the tyme of restitution of his deceyit and captiued Jerusalēm.

During this tyme, the first intelligence be wryt I gott of Mr Andro, was of the Bisches bissnes, a iust copie of whase Articles he fend me hame; the quhilk I haiff thought meit heir to insert, for cleiring of the controuerzie betuix the Kirk and him, and to schaw whow craftele and malitiuflie that sy-cophant calumniattes the ordour and conclusionnes of Discipline befor fett down, therby to haiff catchit a vantage, giff he could haiff gottin, be sic information, a censour of the breithring of the French Kirk, Geneu, Tygurie, &c., and to mak ws and our Discipline odius to the Quein and Kirk of Eingland.

ARTICLES QUILK THE BISCHOPE OF ST ANDROS GAIFF OUT IN EINGLAND TO THE FRENCHIE
KIRK AT LONDONE, SEND TO GENEU, TYGURIE, &c. 1583.

The Ordour apointed be the Ministers of Scotland obtrudit to the King be tham.

1. As ther [is] a difference betwix the Ciuill polecie and government of the Kirk, sa is ther diuers governours apointed for the an and for the yther.
2. The ciuell magistrat rewlit in his politik effeaes only, and the spirituall governours in the effeaes of the Kirk.
3. As spirituall rewarles does exceed thair boundes, if they interpoys vpon ciuell and politik matters; fo does the Prince or ciuell magistrat, if he pretend in maters ecclesiasticall.
4. The exemple of Vzziali, King of Juda, declares that kings shoulde be affrayed to middle with maters pertineing to the Kirk.
5. It is an heresie to a Prince to usurpe the tytle to be called the Head of the Kirk.

These aboue wryttin concern the Princees deutie.—These that follow concern the government and polecie of the Ministrie.

1. The Ordour wharby the Kirk shoulde be governit, alswaile in preatching of the Word, ministracion of Sacraments, as discipline ecclesiasticall, is sufficientlie and fullie sett furthe in the Scriptures, and hes neid of na farder; and the Ministers of the Word of God shoulde haiff na iniunctiones giffen to tham in preatching of the Gospele, bot shoulde speake as the Word of God puttes in thair mouthie.
2. The government of the Kirk confistes in thrie fortis; in Pastor, Doctor, Senior, wha aught to haiff the haill discipline of the Kirk in thair powar; and Pastors to be sic as hes a particular flok wha lykwayes shoulde be called Bisches.

3. The office and esteat of Bisches, as they ar of provinces and dyoceis, can nocht stand with the Word of God.

4. Euerie Pastor within his awin congregation fould haiff a nomber of Seniores or Eldars, of laic men, to asfift them in counfall for the government of the Kirk; and in euerie compas, or reasonable precinct of boundes, thair fould be erected a Preibyterie, confisitng in the Pastors and Doctors, and sic vther laic perfones, as be election may be asfociat within the fam. And these Preibyters fould haiff cair of the doctrine and maners within thair bounds, and of the election of Pastors, whan anie of tham fall happen to inleak; and powar of excommunication, and disposition of benefices.

5. The Synodall Assemblie does confisit in manie Presbyteries, lyk as the Presbyteries in manie particular kirks; and in the Presbyteries and Generall Assemblies, an Moderator is to be chofin be the consent of the rest at euerie meitting, and his powar to continow to the nixt Assemblie therafter.

6. Thair is appellation from the particular to the Presbyterie, from the Presbyterie to the Synodall, and from the Synodall to the Generall, if anie man be hurt and greivit. And the Generall Assemblie does confisit of the Commissionars, quhilk ar directed from the Synodall Assemblies to the Generall: And in lyk maner the Assemblie Generall fould haiff a Moderator chofin at euerie meitting.

7. The Assemblie Generall hes powar to mak lawes, canones, and constitutionnes, for the effeares of the haill Kirk, and to determine in all maters ecclesiasticall, in election of Pastores, deposition, fuspension, excommunication, heresie, and whatsumeuer effeaeres perteining to the Kirk.

8. The Assemblie Generall may appoint tymes of thair convention from Assemblie till Assemblie, and convein thame selues without anie licence impetrat of the Prince for that effect.

9. The Assemblie Generall hes also powar to direct Commissionars to the Kings Parliament, quhilks Commissionars fould haiff the powar and authoritie of the Kirk, and nocht sic as ar Bisches, except they be from tyme to tyme autorisid with thair commissiion.

10. The Assemblie Generall hes also powar to direct, of thair awin nomber, certean to visit the Kirks as occasion fall fall. And ther is na ordinar powar to visit, except they haiff commissiion of the Kirk, and be directed from the General Assemblie to that effect.

11. Benefices ar the invention of the deuill, and na man aucht to posses rent or leiving; bot Deacones fould lift vpe the Kirk rents, and distribut the fam, according to the ancient canones.

12. Patrones and patronages ar nocht to be tolerated in the reformat Kirk, as occasiiones of intollerable corruptionnes. Bot the patrones fould resing in favours of the Deacones: And giff patrones fould be permitted, they fould nocht haiff the choise of the election of the perfone; bot efter the perfone is elected be the parochine or Presbyterie, then the patrones aucht to confer the leiving onlie to the perfone intrant, and the distribution of the said leiving immediatlie to be giffen to the Deacones.

13. Ther belanges to the patrimonie of the Kirk all sic temporall and spirituall lands, teinds, rents, as hes bein at anie tyme foundit or dotted therwnto. And it is a sacrilage to the Prince, or anie inferior perfone, to middle therwith, except the Deacones onlie to the vse forsaide.

14. Giff the Prince wald contravein the Actes of the Generall Assemblie, he may be alsweill excommunicat as anie inferiour in the realme.

*Followes the Judgment of the Bisshop of St Andros, quhilk he preffed to haif had confirmed
be the lerned Doctors and Ministers of Gods Word in Engeland, Geneu,
or alþqwher, for supplanting of the Kirk of Scotland.*

1. *For the Prince.*

1. It is ane of the graitest parts of the Prinelic office, to appoint a godlie Ordour to the Kirk, and to tak head that the sam be meantained and keipit.*
2. It proceidit from the tyrannie of the Paipe, till arrogat to the Clergie the haill government of the Kirk, and to exclud therfra Christian princes and godlie magistrates, wha shold be nurishes of the Kirk, and keipars of bathe the Tables.
3. Princeis in thair awin countris ar cheiff heades vnder Chryst, as weill in ecclesiasticall polecie as temporall, and thair judgment in bathe is soveran.
4. Giff the rewlares of the Kirk hes done wrang, appellation is lawfull to the Princie powar, be whase authoritie the faming should be redressit.

2. *For the Ministrie.*

1. It is maist necessar that a guid ordour and form be prescryvit in the Kirk, alþweill in the service of God as in publict doctrin, that all things may be don ordourlie, and na man transgres the limites and bounds apointed in the Scripture, vnder pretext of the libertie of the Spreit of God.
2. The government of the Kirk does consist in the authoritie and powar of the Bischope, to whom ar committed the dyoceis and provinces in government.
3. The office of Bischope is of the Apostolic institution, and maist agreeable to the primitiue puritie of the Kirk of God.
4. The ordination and ordinarie Judgment of Pastors belangit to the Bischope, without whase authoritie whafoeuer does presume to the Pastorall cure, enters nocht at the dur, bot ower the dyk.
5. Doctors hes na power to preatche, bot be the apointment of Bischops; nather haiff they anie fordar powar in gouerning the Kirk.
6. Seniors or Eldars, of the laic sort, is nocht agreeable with the Scripture, nor ancient puritie of the primitiue Kirk.
7. Presbyteries to be apointed of gentilmen, or lords of the ground, and vthers associatt with the Ministers, is na vther thing bot till induce a grait confusion in the Kirk, and an occasion of continuall sedition.
8. The ordour of apointing Moderators in Presbyteries or Assemblies to be alterit at thair meitting, is nather canonickall efter the Scriptures, nor agreeable to the ordour of the primitiue Kirk; in the quhilk it hes bein locall in the Bischopes seat, and nocht electiue and variable, as was the Wardeanes of the Fries.
9. The Synodall Assembly shoud be moderat and governed be the Bischope, in euerie province and dyocie, and be him shoud ordour be takin that the Kirks be weill servit.
10. The Generall Assembly of a realme hes nocht powar to convein thamselff bot vpon a grait and wechtie occasion intimat to the Prince, and licence granted thereto.
11. Ther is na Assembly that hes powar to establis lawes and constitutions within the realm, bot sie as ar allowit of the Prince and his Esteat.
12. The refort of the Prelates of the Kirk to the Kings Parliament and grait Counfall, for the

* Giff thir grunds be fast stukken to or nocht, this tyms experience may tell. 1600.

weghtie eſſeares of the realme, is maift neceſſar; and that Ministers fall presum to direct of thair number to the Counſall and Parliament, it is an intolerable arrogancie.

13. Viſitation is an office neceſſar in the Kirk, and proper to the function of a Biſchope, and ſic as ar apointed be him for that effect.

14. Benefices and patronages hes bein zealouslie and godlie apointed be our antecedours, and Christian Paſtors may with ſaiff conſcience inioy the ſaming. And the Deacones to be apointed ower the Kirk rents is an prepoſterous imitation of the primitive Kirk, without anie kynd of reaſone.

15. The patrimonie of the Kirk is that, quhilk, be the lawes and eſteates of countreyes, belangs to the Kirk and interteinment thairof, and nocht that abundance wherwith the Roman Kirk did owerflow.

Thir laſt Articles, plean contradictorie to the eſtabliſſed discipline of the Kirk of Scotland, the faid Biſchope of St Andros preſented to the Biſchopes of Canterbury and London; also to the Miſters of the Frenche Kirk at Londone, and to ſindrie vther lernit men, alleaging tham, to be foundit vpon the Scriptures, and maift ſinceare antiquitie; willing tham, be vertew of a commiſſion giffen to him be the Kings Maieftie of Scotland, to intreat of thir maters, to confirm the ſam be thair ſubſcription and approbation.

And mairower, he wrot to Geneu and Tigurie ſimiftrus information of all our proceidings, and as beſt might ferue to purchas, and haid bein neuer fo lytle a hinkling of ther pen till haiff born out his course, and maid vant of for his credit at Court. Bot, as my vncle directed me, I maid his biffnes knawin at hame, and informit all the guid breithring of his proceidings, and ſend co-pies of his Articles abrode throwout the countrey. And, on the vther part, Mr Andro, wha warred him far in credit without the countrey, amangs the beſt and maift lerned, namlie at Geneu and Tigurie, wrot vnto the Kirks at lainthe in the breithrings nam, and informit tham of the man, and all his proceidings and purpoſe, in his delling with thame. The quhilk epiftle, becauſe it cleires bathe the caufe and ſtorie better nor I can fet it down, I haiff tranſlated, and thought maift meit to be infert in this place.

To the maift Reuerend Fathers, and our maift lowing Breithring in the Lord Jesuſ,
the Paſtors of the Kirk of Geneua and Tigurie.

IT is now almaift fyftein yeirs, Reuerend Fathers in God, and Breithring in the Lord, maift worſhipfull, ſen that graue and lerned men, and that quhilk is cheiff burning with wyſe and ſincere zeall of the glorie of God, and helthe of his Kirk, informed with your preecepts, and inſtruſted with your exemplars, haſte in the firſt planting of our Kirks conioyned with the puritie of doctrine the holines of discipline: And that thair vniſorme conſent and aggrefement in all poineſſes witneſſed vnto the haill world, might leſt vnto the posteritic, they ſubferyvit your Confeſſion. In the futtſteppes

of the quhilke guid and godlie renouned men, we thereafter infifting, haiff, nixt efter the heavinlie oracles of the Word of God, following the doctrine and conſtitution of your Kirk, keip the fam courſe vnto this preſent day; and farther, alſo leamming on the mercie and guidnes of our God, and in the ſtrynthe of his Holie Spreit, we dout nocht conſtantlie, without weireing, to hold the fam vnto the end. Of the quhilke, our purpoſe and conſtant aggriment with yow in doctrine and discipline, we haiff fund of Gods guidnes this fruitet, that induring fa manie yeirs na herefie hes ſprung out in our Kirks; nan com from vther places hes taken rut, entered anie thing deiplie, or remeaneſt anie ſpace of tyme in the hart of anie man, milke les to haiff growin vpe or cropen abrode. Na obſtinat Papist or trefpaſſour, publiclie knawin, hes it ſufferit lang to conuerſe amangs ws, vntean ordour wiſe. Sa it hes pleaſit the Lord to bles the labours of his fervantes, vndertakin according to the direcſion of his Word; and vnto this day to heape fa grait and incrediblē happines, of his awin ſingular guidnes, vpon the congreſſionnes of Scotland.

But in the mean tyme, alas! whill as we anſwerit nocht vnto fa grait and rare a grace and guidnes of God toward ws, be that thankfullies of mynd, obedience to his Word, and diligencie in our dewties, that becam ws. Behauld of the fearfall judgment of God, but indeid inſtſie defernit, Sathan fa blinds with anarice and ambition, ane nocht of ws, albeit amangs ws, bearing the office of a miſtſter, that forgetting, as fayes the poet, bathe his awin ſeham and the helthe of his breithring, and that quhilke is mair miserable, eaſing af all guid conſcience, and making thipwrak of his fathe, goes fordwart without ceaſing to mix heavin with erthe, and with vtter confuſion to trouble all things. For when he haid left his flok, and vnwiſting of the Kirk haid croppin in Court; when he haid nocht onlie with ſubtill craft and polecie intrudit himſelf in the eſteat of fals biſchopes, of new ſprung vpe againe from the holles, the quhilke he haid oppugned of befor, bot also haid taken planlie vnto him, that fals vfurped anſtoriſie quhilke in his fermons publiclie he haid damned, quhilke opinlie in a maift frequent Aſſemblie Generall of the Kirk he haid oftentymes abiurit, and the quhilke, be ſindrie ſubſcriptiones and hand wryttes, he haid renuncit and giffen ower; when, as he haid addicteſt himſelf to the maift vyle fervitude and flanerie, and with the fworn enemies to the guid eſteat of the Countrey, Kirk, and Relligion, in a maift filthie caufe ioyned and bandit himſelf; when, that in doutfull maters and diſparit helthe of his body, he haid nocht onlie conſulted with witches concerning the eſteat of King and Countrey, bot also for releiff of his feiknes he haid ernestlie fought the helpe and ſupport of deuilerie and witcherhaft; when, that eftter a ſtubburn ſylence from preſtching the ſpace of a haill yeir vnder clok of feiknes and infirmitie, he haid, to foſter and ſteir vpe the perniuous affectionnes of the Court, maid twa maift turbulent and ſeditius fermons; when he haid, with the Machiavellians of the Court, and the Papes traſfecturs at ham, deuyſit maift crewall counſalles againſt the lyff, lands, and eſteat of the beſt and maift zealus noble men, and vtheris guid gentilmen and ſubiects of the countrey; when he haid don monie vther things, quhilke nather tyme ſufſeres, and ſeham forbiddes, to wryt; and now, when formall proces vpon the forenamed maift odins, hynous crymes was lead and deducit againſt him befor the Presbyteries and Aſſemblies, and for that caufe, eftter that he was inhibiſt, as maift iklanderus and vneworthie till vfe the function of ministerie, vnto the tyme that the laſt cenor of the Kirk might ſtrik vpon him, to cut him of from the body of the fam as a maift contagius and corrupt member, he obteinis a frie legacie from his Maie to pas to vther nationnes, whar, vnder pretenſe and clok of curing his diſeaſes and ſeikning of his helthe, he might moyen all the meanes and wayes he could (as his verie deids hes declarit) to vex and trouble the Kirk, the quhilke now he haid leyit in his hart to ſlay and diſtroy as his deadlie enemie. Yie will giff ws, as we hope, this leue, (reuerend fathers and breithring in the Lord,) in the caufe of God and his Kirk, ſimplie and planlie to deall with yow, for that onlie a ceareſſar of the

hart is witnes that we yeild na thing in this present narration to our privat affections, bot rather owerpas manie things of sett purpose, quhilke the cause itselff requyres.

In London, then, letting himself out as Ambassiator for his Mat^e, he thifteoufle intreated often-times of secret purpofes with the Ambassiators of France and Spean. Withe our nibour bischopes (for ther amangs our nibours he remeaneed, nather purpoſed be at the beginning to go anie farther,) he haid fie conference, be the quhilke he traducit the best of our nobilitie and subiects as feditius and treasonable. He giffes himſelf to fie devyſſes and counſalls, be the ſtrainthe and effect wharof, at this tyme, the maist lernit and fathfull paſtores, in bathe the kingdomes, ar forced ather haillieſlie to keipe ſylence and leane the miſtérie, or then by flight and exyll to faiff their lyves, or els to effay the filthie weirines of ſtinkinc preſlōnes; or then of neceſſitie to do that quhilke onlie remeaneſſes againſt their dewtie and conſcience, to ſubſcryve to the ambition tyrañnie of the falſ bischopes, and to the impietie of manie corrupt rytes and ceremonies. Of this comes thoſe Archi-epiſcopall Letters, wrytten to yow and the breithring of Tygurie, be the quhilks that meruelous, cuſtoming, and fyne artifice, in feinyng and diſfemblyng what he will, bathe does burding ws with falſ and forgiſt crymes, and bring the government of our Kirk, traducit be manie calumnyes, into dout and queſtion. Albeit, he is les ignorant then anie man: and our awin conſcience beares ws record, ws to haiff preſſed ernestlie to that, that the diſcipline of the Kirk might be taken out of the Word of God, ſa far as could be, and that it ſould nocht pas a iot from the iudgment of your Kirks. Wharfor, lyk as it ſould be ſuperfluuſ to ws to open vpe and declar our iudgment vnto yow, namlie concerning maters of diſcipline, ſeing whatſoeuer we haiff in that mater, we willinglie and planlie conſes to haiff receaued it of yow; and that we al togidder agrie with yow in all pointes, ſa meruelouſlie does our myndis and willes, be the vertew of Gods Spreit, conceit in an harmonie. Sa will we nocht, for fear bathe of temerite and impudence, preſcryve vnto yow anie form of anſwering, or maner of wrytting againe to the Biſchopes Letters and Queſtionnes. Of this onlie, at this tyme, wald we haiff yow perſuadit, that the gniid ordour of the Kirk, the quhilke Adamſone durft firſt vndermynd ſecretlie, and thereaſter opinlie oppung, and now at laſt wickedlie to calumnyat, fathleſſlie to mean ſwear, and malitiouſlie to deteaſt as Papall tyrañnie, mother of conuſion, and faggot of ſedition, hes bein receavit within our Kirks, conform to the Word of God, and maner of the conſtitutionnes of your Kirks, ener ſen the firſt tyme that Papistrie was chaffit away; and incontinent approuit be the vottes of the haill eſteates of the countrey in Parliament, and, piece and piece, at laſt, of the mercie of God, hes bein brought to ſum mediocritie of perfection, ſa far, at the leaſt, as the fmalnes of that miſſour quhilke God hes beſtowit vpon ws might attein vnto; and quhilke thrie yeirs ago hes bein approvin, ſealed vpe, and ratifeid be the profeſſion of the mouthe, holiſe and feirfull aithe of the Lord interponit, and ſubſcription of the hand of the King himſelf, and euerie ane of his subiects, grait and finall, of what ordour, rank, and eſteat foever they war; and that be the expreſſ letters patents of his Mat^e, commanding all and ſindrie, vnder the hieſt pean, to do the ſam.

Now, altho' theſe things be fa in verie deid as is declarit, and this our diſcipline be corroborat be diuers and manifold vſe and expeſience, maifter of foolles, in all partes and in euerie occaſion fallin out continuallie thir xxv yeirs bypaſt. Neuertheleſ the aduersar, after that he haid maid the maist godlie and stout, alſweill of the nobilitie as of inferiour eſteates, wha haid bein the ſpeciall instruments of God in the defence and eſtabliſment of Relligion and the caufe of the King, be conduicte and ſuborned accuſars, waillit out of the number of ſic men wha haid fauld thameſelues in faull and body, to work all kynd of iniquitie and villanie for warldlie preferment, and be falſ forgiſt crymes maist craftelie and deceatfullie leyit vpon them, ather to be accuſit of their lyves and want

the head, or to be comprehendit and casten in prifson, banifled, and forfault, to the intent, that man foulde be left to ganstand thair godles course. This aduerfar, I say, eaufit the Kings Matie incontinent, and these Papisticall epicureans and blndie clients of the Hous of Guife and Quein Mother, be the quhilks his Grace is hauldin in fearfull bandes and abus, to convocat a Parliament of the thrie Estets of the countrey, to bring the faming into vyle and bund flauerie. For nather durst they reafone of the maters proponit, nor thereafter giff thair vottes and iudgment frilie, according to the wounded libertie of the Esteates of Scotland, and the landable government of our nation. Bot in a new and maist strange maner, the Kings will being maid a law and reafone for all things, the Prefbyteries ar vtterlie peruerited, the pseudo episcopall tyrannie restorit, the King, be a pleyn law, receaves a full and absolut powar to command and rewll in maters, alweill ecclesiasticall as ciuill. The sentences of excommunication, lawfullie pronounced be the Prefbyteries, be thair authoritie disanulled and declarit to be of na fors or effect. And finalie, all ecclesiasticall iurisdiction, and nixt vnder the King, all powar of rewling in the Kirk, is giften to the fals bischopes, quhilks war of befor, when the Kirk stude, ather maist iustlie excommunicat, or lying vnder the proces of the Kirks cencours, as knawin maist sklanderus and vnhonest perfones throwout all the countrey.

Amang the quhilk the cheiff captan and rewlar, even the author, and forger, and cheiff executor of all this wickednes, is Patrik Adamfone, the fals Bischope of St Andros, wha steyng vpon this perpetual and pontificiall dictatura, meruelus it is whow craftele he rages against the pastours of the Kirk, and all guid men, for bathe he propynes certean Articles, (skartit togidder be him,) or rather blottes of that comlines and ordour, quhilk foulde be in Chryts Kirk drawin newlie out of the dregges of the cupe of the Antichryſt vnto the lawfull pastours to drink, and als be the authortie of the King, obtrndis than to be fabrikyvit vnder the pean of baniflement, incarceration, or deprying of them from thair ministerie. Be the quhilk Articles, bathe that libertie of preatching the Word being oppressed, is attemperat vnto the lusts and pleasures of men ; and steat of publict prayer, with the simplicitie of ryttes, in ministracion of the sacraments and celebrating of mariage, is filthelie adulterat, and manie vther things against the expres Word of God is committed. He hes pitiuslie destroyed the Collage a fyve yeirs since, at the command of the King ; and be a speciaill Act of Parliament, consecrat to holie erudition and vertew, that onlie a antifeminarie, of the knawlage of the tounges and sincere theologie, in all the realne of Scotland, sett down and planted against the manifold seminaries of the biffie Jesuites, castig out therof all the professors and students, and spulyeing the Bibliothek and wryttings therof, it noct being obscure what Sathan purposes by this doing ; to wit, that the light of heavinlie knawlage being extinguisit, we be involved again in the mist and darknes of Jesuiticall sophistrie ; that we, wha began in the sprit, may end in the fleche ; that the wynyeard of the Lord, spoilled of the sauegards and defence of his hedge, might be eatten vpe of wyld beasts ; and, finalie, the walles of Jerusalem cast down, the sanctuarie may be brunt and defylit. Vnto the holie peace, concord, and vnitie with our nibours, to whase frindschipe we ar ioyned sa freatlie, first be bands of religion, libertie, and conquest therof by thair speciaill helpe and meanes, and therefer confirmed with manifold benefites, they prefer the favour and frindschipe of the Guiians, and the rest of these monstroos Readeattins in France, quha celebrat that bludie drunken feast of Bartholomew in Paris, with that horrible butcherie of the holie martyrs of God, the quhilk our Court now affirms iustlie to haiff bein masacrēd. Yea, they haue perfaudet our Joas to reecaue in Athalia in the association and fellowship of the Sceptor and Croun, without whase guid will, benediction, and full delyverance, they contend that nather can he happelie ring and lawfullie at hame, nor obtein the empyre of the whole Ill of Britannie. Be

the bludie counfall and direction of the quhilke Athalia, all things hes proceidit, sen Monsieur Obignies first coming in Scotland, in sic fort, that according thereto, a thrie yeirs ago, the Erle of Morton, Regent of Scotland, and now latlie the Erle of Gowrie, bothe most stout and valiant aduengars and defendars of Relligion and the Kings caufé, be the fals sentence of corrupted judges, war circumvenit and oppressed. At whase pleasure and will, albeit captiue, the besi nobilitie and peires of the land, the frakett and maist zealus in relligion, in dicta caufá vnhard, ar forfaulted, apointed for the flauchtar and drawin to the gibets and comoun place of execution, and all thair guids and geare, as the clothes of the innocent to the hangman, ar giften to the faulles clyent of Guise and Athalia. To quhilke merciles men, with the guids and gear of the nobleſt, beſt, and maist innocent, as with the ſpuilzie of thair enemies, ar gorgiuslie arrayit, and accompanied warlyke with a fort of limmers and godles fuddartes, moft feirfull and doloris to the guid and godlie, and profitabile and pleſand to the vngodlie and wicked. They abrogat and braks Gods lawes, and maks wrang and vniuft, and puts tham ſcharplie in execution ; ſa that in na place euer could that be mair treulie ſpokin,

Jam late impietas graffatur libera, paſſim
 Omnia plena malis :
 Cum penes iniustos ius eſt, et iuſſa molorum
 Sunt metuenda bonis.

Now rages louſ vngodlines in land,
 In euerie place all is *full of** moleſt,
 Whill as the right is in the wrangfull hand,
 And warſt mens lawes ar feirfull to the beſt.

Sie now, altho we ſould keipe ſilence, reuerend fathers and maist lowing breithring in the Lord, what meines the queſtioneſ of Adamſone anent the powar of the Prince in making of eccleſiaſticall lawes, and conſtituting of the polecie of the Kirk, in convocating of Synods and Generall Aſſemblies, and in proclaiming of Faſtes ; to wit, that na thing be ſa ſur and ſacrat amangs ws, quhilke be the wickednes of theſe miſchant men fall nocht be violat and vndone. He knawes weill aneuche, nather can he be ignorant of that quhilke he hes fo often read and lerned of your maist godlie and lerned wrytings, That it perteines nocht to the Prince to prescryve ather relligion to the Kirk, or diſcipline to the Paſtors therof ; bot be his authoritie to confirme bathe the an and the vther, apointed be God, and ſincerlie declarit out of his Word, be the miniftrie of his fervantes ; to reuenge and puniſhe all corrupting of clein doctrin, contempt of holie diſcipline, and perturbation of lawfull ordour, for the quhilke vſe and purpoſe he hathe receavit the fword ; to decore the Aſſemblies, giſſ neid beis, with his preſence ; to arme the innocence of this miniftrie be his ſaiffgard and deſence ; iſſ ther aryſe controuerſies amangs the Paſtors ſumtymes, to compoſe and agrie the ſam be his authoritie interponed ; to promoue, be guid lawes maid for that effect, theſe things quhilke ar lawfullie conſtitut be the Aſſemblies ; and to do manie vther things for the weill of the Kirk, quhilks wer lang to rehers, and vneidfull. Bot far vtherwayes does he fitt in the Synods amangs the Paſtors, then he does in the throne of the kingdome amangs the Eileatess—heir to mak lawes for ſubiects and command, bot ther to receaue lawes from God to obey. And finalie, the coming

* Or, *ill and*

of the enemie to be declarit be the sound of the trumpet of the watchmen, as Ezechiell and Joel commands.

And albeit, that sum things be callit ecclesiasticall, and vther things ciuill, and the cinill aper-
tean to the Comoun weill, the vther to the Kirk, yit it is nocht sa mikle to be considerit what things
is handlit as whow ; seing the knawlage of an and the selff same thing, a way, and in sum respect,
aperteines unto the magistrat, and an vther way to the Senat Ecclesiasticall ; and yit sic a mater
nather does the Kirk ciuilie, nor the Counfall or Parliament ecclesiasticallie, intreat *δλια γλωσσας ους ΑΣηνες*—salt to Dysert, or colles to Newcastle. And as twitching the Convention of the nobi-
litie at Ruthven, and the judgment of the Assembly concerning that mater, What neid is ther to
wryt ? The halliest and heft part of the nobilitie and efeates of the realme, without anie tumult
or flauchter, comprehending and putting in prisone ane or twa wicked men, renoued a pest from
the Comoun weill, a fure mischeiff fra the Kirk, and delyverit the King from present danger, bathe
of body and faull. The King callit a Convention of the Efeates. He declarit the danger wherin
himselff, the Kirk of God, and Comoun welthe, was brought in by the comfall of wicked men—he
commends the fathfulnes and stoutnes of the nobilitie, wha haid delyverit his Ma^{tie}, the Kirk, and
Comoun weill, from sa present a danger—frie and grane sentences and vottes ar spoken—all with a
voice commends the deid. Ane Act is maid be the Efeates, be the qubilk the conveining of the
nobilitie at Ruthven is approuen as guid service done for King and Comoun weill. And at the sam
tyme the Generall Assembly of the Kirk was conveinit, vnto the qubilk was fend fra the noble
men that tuk sa guid a wark in hand to purge than from the calumnies of euill willars, and from
all suspition of privat factionnes and sedition, and to notifie and approue the deid to the Assembly
and all guid men. Ther is also fend to the Assembly ane or twa Commissionars from the King :
From the Assembly also vnto the King ther is directed lykwayes sum of the breithring with his
Ma^{ties} Commissionars, to vnderstand the Kings awin mynd in that mater, and report it again to the
breithring. In the Kings awin nam and words, it is reported to the Assembly againe, that his
Ma^{tie} acknawlegit in verie deid, himselff, the Comoun weill, and the Kirk of God, to haiff bein re-
leiued of a maist grait and extream danger ; and for that cause thanked God hartlie, and willit the
Assembly, and euerie an of the breithring, according to thair office, diligentlie to trauell, that the
comoun danger, now being remouit be the stoutnes of the nobilitie, the wark of delyverance be-
goun fould be bauldlie prosecut and perfyted, sa that bathe in thair prayers to God, and fermontes
in publict to the peiple, they fould haiff in speciaill recommendation sa guid, sa holie, and wholosome
a cause of the King, Kirk, and Comoun weill. The Assembly obeyes, and gifffes thanks to God
in a singular maner, for heiring of the prayers of the Kirk, quhilks haid bein powred out with a
follem faft and humiliacion a lytle befor the aryng of the delyverance from the fworn fuddarts of the
Hous of Guise, and of our Athalia, Obignie being captan to tham, wha haid sa fearlie oppressed
the Kings Ma^{tie}, Kirk, and Comoun weill, with a miftie night of captiuitie and blak darknes of
schamfull servitude. And this is that qubilk our gnid Bischope exagitates, to bring the breithring
in hatred and invy, wha eschames nocht befor yow to plead the cause of the Papists, whom he
can nocht suffer to be counted for goattes be the trew Pastors, whase office is to feid the Lambes
of Jesus Chryst. But the bearer presfes ws, and peraduenture this is over mikle, namlie vnto yow
wha is acquainted with the smelling out of the craft and subtelie of sic wolfes. And therfor in end
we pray yow, bathe in your privat and publict prayers, to commend to our comoun Father the
Kirks in bathe the countries, for the graiteft part is destitut of thair Pastors, and sa exponit to the
intrusion of bludie wolfes ; and that yie wald, in this grait darknes, schyne befor ws be your fath-
full counfall, wha, fear against our willes, ar pullit away from our awin dear flockes. From, &c.

1584.—Bot to turn bak againe, and deduce the Storie of our eſteat till we followed Mr Andro, and war all fean to flie after him. About the beginning of Apryll that yeir, 1584, the deuill effayit the flay of my werk, trauelles for halding vpe the wark of the Collage of Theologie, or rather hadding in anie spark of lyff in it. For the Œconomus of the Collage, wha held the hous, and intrometed with the haill leiving therof, being a flight and war man, and perceaving the eſteat of the Kirk deceyng, and graitlie to be hated be the Court, he thought it wald nather be profitable nor ſure for him to be in that place of ſervice in the Kirk; for he haid his intelligence and colluſion with the Bifchope alwayes. And therfor, whowbeit in the middes of the yeir, when all things war at the deireft, and he haid vplifted the beſt and ſureſt part and payment of the Collage leiving, yit he comes to me, and wald neides giff ower his office, and leaue the halding of our hous in the Collage. This was wounderfull heavie to me, being owerburdenit with teatching and governing of the ſtuſtents in thair diſputes, exerceiſes, and conuerſation; for the hous of the Collage, annes giffen vpe, the ſtuſtents behoued to ſkatter, and all exerceiſis ceas. Yit it pleased God to giff me a hart refolued to be doing what I could, thinking it the beſt, when euer the viſitation of the Lord ſould com, to be fund occupeit in his wark. Therfor, with the advys of Mr Robert Bruce, wha maift lowinglie and clearfullie afflifted me in all, I called the Œconomus to his comp̄tes, gaiff him a diſcharge of his intromiſſion, fa far as he clared him be iuft compt, and vndertuk myſelff the furnefing of the hous, whervnto my wyff was a right and ſtedable helpe, and fa put af that monethe.

This monethe of Apryll was a moſt anxius and perplext monethe to the Kirk and haill countrey of Scotland: Wherin about the Pasch, the Erles of Angus and Mar, the Maiſter of Glammes, accompanied with thair frinds, occupied the town and caſtle of Stirueling, luiking for the concurrance of the countrey to ſtand be the guid caufe, and repres Captai James iſfolence. Bot finding cauld concurrance, and heiring of the King with grait forces to be merching from Edinbrughe to Stirling, war fean to flie and eſchape into Eingland. At the ſam tyme, the breithring from all partes aſſembling to St Andros, whar the Generall Aſſemblie was apoincted to be keipit, they fand a boſting fyrie Commissionar* directed from the King, to craue a retraſtation of the approviſing of the Read of Ruthven, and a condamnator and excommunicatiōn of the noble men conveineid at Stirling; bot the graitest part of the

* My Lord Little Justice, Mr Johne Graham.

breithring departed, and sic as remeaneed refusid to hald an Assemblie, and sa suffered the sam to desert. I haid then bathe the confort and disconfort to haiff Mr James Lawfone to be my gheft: To haiff the man to whom, for his grait affection, I was mikle addetted, and wha was cheiff for lerning, holines, powar in doctrine, and all guid vertues amangs the haill ministerie, in my hous interteaned the best I could, it was a grait comfort and ioy to me; bot to sie him in sic perplexitie, forow, and melancholie, it wald haiff grieveit the hart of anie wha loued the caufe of Chryſt.

The King, with his forces, coming to Stirling, the town receaves him obedientlie. The Caſtle nocth being furnesfit, was fean to rander, luiking for ther lyves, bot gat na grace. The Erle of Gowrie, apprehendit in Dondie a whyll befor, is brought to Stirling, and ther beheadit.

About the beginning of May, I was compellit throw neceſſitie, bathe of the furnesing of the foundat perlones in the Collage, and my awin famelie, to tak iorney athort Angus and Merns, whar the Collage leiving lyes, and gather in the rent dew to the Collage. In this mean tyme, the Biſchope is retourned from his embassage. A Parliament is keipit at Edinbruche, in the quhilk lawes is sett down for restraining of the frie preſtching of the Word, and ower-thraw of the haill establisſed discipline of the Kirk; and that of ſpeciall purpoſe to be fnares to tak the fathfull miñifters in, for do what they could, they ſould nocth eſchape ather treafone againſt Chryſt or the King. For preaſtching frilie the treuthe, they ſould fall vnder the danger of theſe lawes; and keiping ſylence, or preſtching to the pleafour of men, they ſould betrey the caufe of Chryſt. Theſe lawes ar promulgat at the Mercat Cros of Edinbruche, and wowes maid be Captean James, the Chançellar, and cheiff hand of that cours, that giſſ Mr James Lawſones head war als grait as a hay ſtak, he ſould cauſe it lope from his haufé. The quhilk, when Mr James perceavit, be advys of his breithring of the Presbyterie, and of the best of his flok, and godlie barones and gentlemen about, with his brother and coleag, Mr Walter Balcanquall, withdrew himſelff ſecretlie from Edinbruche, and paſt in Eingland. Bot befor they paſt, Mr Robert Roul, accompanied with Mr Walter Balcanquall, and certean of the breithring, cam to the Mercat Cros at the verie publication of the Actes of Parliament, and tuk publick documents, that they protested againſt the ſaid Actes, (ſa far as twiched the Kirk,) in the nam of the Kirk of Scotland, &c.

Returning from Angus, all thir newes is tauld me, and that the bruit was,

that I was away with the rest ; whowbeit, indeid, as yit it cam na wayes in my mynd to leaue the Collage, bot was resoluit to be fund ther when euer it pleaseit God to visit me. Sa the Sabbath after my han coming, I went to the Kirk, and efter noone my vncle Roger, knawing fordar nor I did, comes ower from Dondie, and finding a frind of his in St Andros, tauld him that the Bischope was coming hame with a commissioun to tak me ; and therfor besought him nocht to leaue me till I aggreit to go ower to Dondie with him. Sa he delt with Mr Robert Bruce and vthers my frinds, and importuned me sa, that it behoued me to go with him, as I did that night to Dondie. The newes that comes to me the morn was, that the Bischopes men, with the Magistrats, haid bein cersing the Collage and my hous for me, and haid fought out all my lettrones and wryttes ; and that my dittay was allready inacted, interteining of intelligence with my vncle, the Kings rebell, &c.

Sa feiking resolution cairfullie of my God what to do, a cursing of my awin name, of his awin frie motion and accord, offerit to me, be the assistance of God, to put me saiff in Bervik within twentie four houres be sie. To this also my vncle Roger, and vther frinds, aggreit. Sa efter consultation with my God, and finding of his warrand in my hart, I concludit to go, albeit nocht without grait tentationes and mikle heavines ; yit on the part reioysing, that God gaiff the hart to leaue natvie countrey, house, and fweit lowing new maried wyff, and all for the loue of him and his Chryst. Thus my cursing being a mariner, conducit a bott to carie a town of his portage wyn about to Carell, and decking me vpe in his sie attyre betymes in the morning, about the fimmer solstice, tuk me in down vnder Dondie as a shipbroken sie man ; and rowing about, behouit to go to the heavin of St Andros, to los a certean of fkleatt steanes, and becaufe it was law water, we behoued to ly a whyll in the road till the water grew, whare the bott wanting ane owerlaft, the seall was caffen ower hir ta end, and ther I leyed vpe, lest I sould be spyeid of sum shipes rydding befyde. Bot within schort space, partlie be rokking in the sie, and partlie for want of care, I grew sa extream seik, that manie a tyme I besought my cowsing to sett me a land, schosin rather anie fort of dethe for a guid cause, nor sa to be tormented in a stinking holl. And yit, whowbeit it was extream peanfull, I gatt ther notable medicin of vomitine, quhillk was a preferuatiue to my helthe all that yeir. Sa coming hard to the steppes of the Archbischesope peare at St Andros, we loffit our fklelettes, and tuk in viuers, and rowit out agean immediatlie, and cam that night to Pitmillie burn mouthe, wher I gead a land, and reposit me in my sie abbat. And efter offers of grait kyndnes be-

the Lard, and furnitour of a rubber of stark Merche eall, betymes in the morning we rowit out about the Nes. The day was hat. Ther was bot twa men in the bott, by twa cusingis of myne with myselff: Of these twa we haid an at our deuotion, the vther was the awner of the bott, and verie euill affected; bot the hat rowing, and the stope with the stark eall hard besyd him, maid him atteans to keane ower aslape. And it pleaseit God to send a prettie pirhe of wound, wherby getting on a feall vpon hir, or euer our schipper wakned we was a guid space besouthe the May; wha feing he could nocht mend himselff, was fean to yeild and agrie with his merchant for a hyre to Bervik. Bot being af and on with Dumbar, about ane efter noon comes af the hilles of Lamermure age a grait mist, with a tempestous schoure and drow, quhilk, or we could gett our sealles taklit, did cast ws about, and, or my cusing was awar, caried ws bak almaist to the May, with sic a how wa and spene drift, that the bott being opin, he lukit for grait danger giff the stormie schoure haid continowed. Bot the young man being verie skilfull and able, starts to his kist, and tuk out a compas, and finding ws contrare our course, with mikle ado, wanting helpe, and schipping of mikle water, he cuft about and pykit on the wind, halding bathe the helme and scheit, fustaining in the mean tyme euill langage of the schippar in stead of helpe, till it pleaseit God mercifullie to luik vpon ws, and within an houre and an halff to dryve away the schoure and calme the drow, sa that it fell downe dead calme about the fun drawing leache. To keipe the sie all night in an opin little bott, it was dangerus, and to go to Dumbar we durst nocht, sa of necessitie we tuk ws toward St Tabs Heid. Bot we haiffing but twa eares, and the boat flaw and heavie, it was about alleavin houres of the night or we could win ther, whowbeit, na man was ydle, yea, I rowit myselff till the hyd cam af my fingars, mair acquented with the pen nor working on an are. Coming vnder the crag, we rowit in within a prettie lytle holl betwix the mean and the head, whare easelie going a land, we refreschit ws with cauld water and wyne; and returning to our boot, fleipit the dead of the night, bot neidit nan to wakin ws, for soone be the day light piped, ther was sic a noyse of foulles on the crag, and about ws, because of thair young annes, that we war almaist pressed to lainche out. Now we haid Cawdington bay and Hay mouth to pas by, and that but flawlie rowing be the land, whar was the residence of Alexander Home of Manderston, an of our cheiff confederat enemies, and wha haid intercepted a boot of the Erle of Angus coming about from Tamallon to Bervik nocht long befor. This put ws in grait feir; but our guid God gardit ws, making a sweit thik mist till aryse,

wherby we might bot skarsflie gis at the fight of the land, and therfra nane could sie ws. Sa we cam on hulie and fear till we wan within the bounds of Bervik, whar we was in graitest danger of all vnbesett in the mist be twa or thrie of the cobles of Bervik, quhilk war sa swift in rowing, that they ged round about ws; bot we being fyve within burd, and haiffing twa pistolets, with thrie swords, and they na armour, they were fean to let ws be, namlie when they vnderstyd that we was making for Bervik.

Thus gratiuslie protected be my guid God, I cam to Bervik, whar I fand Mr James Lawfson and Mr Walter Balcanquall, my vncle Mr Andro, Mr Patrik Forbes, appeirand of Cors, and sum vther gentlemen, but twa dayes befor entred in their iorney southe ower. And Mr James, with his colleg, war evin vpon thair voyage to follow, as they did within thrie or four dayes, acquainting me with thair frinds, and leaving me in thair rowm to pretche in the Kirk, as I was defyrit.

Being in Bervik, I rememberit the fweit tender harted young las that I haid maried, and thinking our burding was nocht yit grait, nather knew I that sche was with chyld, I resolued with my God to send for hir, and tak sic part togidder as it sould pleis his guidnes to bestow. And sa satiffeing the botmen to thair contentment, I send bak with than my cusing, Mr Alexander Scrymgeour (being then bot a schollar, and now a man of guid giftes and estimation in the ministerie,) with a letter to my wyff, wha, casting all things afyde, cam to me with diligence, be the conduct of a servant of the Einglis Ambassatour, lying in Edinbruche for the tyme, and tuk part with me during all my fojourning in Eingland, to my grait confort. My cowsing, James Melvill, returned nocht bak to Scotland, bot tareid in Eingland, and occupied his calling ther all the tyme of our exyll. I taried at Bervik about a monethe, and teatched twysse eurie ouk, wherby I gat verie grait freindschipe, namlie of a maist curteus and godlie lady, my Lady Widdringtoun, spouse to Sir Harie Widdringtoun, Knight, and Maister Governor of the town, vnder my Lord of Houndesdean, wha defreyed me of all my charges during the tyme I was ther, and offerit me ten crownes of gold at my parting, bot I haid na neid of tham, and therfor refusit tham thankfullie. I haid also offered me, be diuers guid men and weimen of the town, bot haiffing of the bountifull liberalitie of my God aneuche brought with my wyff, I wald nocht incur anie liklihead of a mercenar; bot trewlie I fand sic fectfull professioun of trew Christianitie in Bervik, as I haid never sein the lyk in Scotland.

After rype and lang advyfment with my God, I resolued to tak iorney

futhe ower, and as God sould call me to anie condition to teatche a scholl, and therwithe keipe the mouthe quhilk he haid opened, in catecheisifg and preaching of Chryſt occupied, till theſe afflictiones war past in Scotland, quhilk I luiked nocht indeid sould haiff bein quarter fa ſchort as they war.

In the mean tyme, the Erles of Angus and Mar, lyand at Newcastell, wryttes for me ans, and the ſecond tyme verie iſtantlie, to com and preache the Word vnto them for thair comfort. To whom I anſwerit I could nocht, because I was nocht entered in the minifterie; nather was I of anie experience of knawlage in ther maters, being but a young man brought vpe in the ſcholles, and therfor haid refolued to keipe my awin calling. The treuthe was alſo, that my hart abhorrit and fearit to haiff to do with thame, being the Kings rebelles, and nocht knawing ther caufe weill, and diſpoſition of ther hart.

Yit I could nocht bot viſit them in my iorney at Newcastell, wher I purpoſed to tak ſhipping ſouthwart to London. Sa parting from Bervik, hartlie recommendit to the bleſſing and grace of God, be manie godlie men and women, and be ſum ſett and convoyet a gniſt way on our iorney, we cam that night to Anweik, and ludgit in the houſe of a weidow, whoſe fone in law, gniſt man of the houſe, was lyand ſeik of manie deadlie wounds, giffen him be the Scottes theives on the Bordar: And yit we receavit never an enill countenance of them, bot be the contrar war verie weill treated, and reaſonablie, and at our departing, gat bathe from the auld woman and hir douchtar manie bleſſings.

Coming the nixt night to Newcastell, we refoluit on the morn incontinent to ſeik for ſhipping, and na wayes maid anie lang tareing, a piece of dewtie annes diſchargit to the noble men. Bot Mr Jhone Dauidſone, being ther with the Lords, informes me fa in all maters, yea, and being my Maiftre in St Andros, and a man of authoritie in the Word and Spreit of God, and namlie ſchawing me it was nocht his iudgment onlie, but of the haill breithring that haid paſt by, that I ſould abyd with the noble men, exerceiſing tham in the Word of God, till that ather they all, or ſum of them at leaſt, ſould returne bak againe, brakes me from my purpoſe and refoluation, that at the ernest delling of the Lords, and cleiring of thair caufe, purpoſe, and conſcience vnto me for that effect, I yeildit till abyde with them.

Thus finding the warrand of God fattelit in my hart, efter diuers dayes deſteration and ernest prayer, I followed the ſam. And foone efter Mr Jhone Dauidſones paſſing away, wha haid bein detained be tham onlie to abyde my coming and enter me, thinking it beſt to ſett down the ordour meit to be

keipit amangs tham at the beginning, I put the sam in wryt with ane exhortation, direction, and fathfull warning prefixed, as follows :

To the right godlie, zealus, and noble, my Lords of Anguts and Marre, the Mater of Glammes, and other noble and gentle men in companie with them at this present in Newcastle, in Eingland, your honors most humble Minifters and fervants in the Lord, wiſheth grace and peace from God the Father, and from the Lord Jefus Chryſt.

FORSAMIKLE as at the ernest defyre of your godlie and noble honors, and the apointment of the rest of our breithring, confirming that inward calling whilk we haiff of God in our harts, we ar placed heir to ferne your lordſhips and your companie in the ministerie of the Word of God in a tym fa neceſſar. Lyk as in maift tender lone and affection we ceafe nocti in our exhortationes to put yow in mynd of all things, according as the occasion of the portion of Scripture intreated offers. Sa we haiff thought it expedient, for the mair fathfull diſcharging of our dewtie and conſcience befor God and his Kirk, ſchortlie in wryt to call to your continuall remeberance ſome ſpeciall things, the diligent conſideration and often meditating wharof may ferue graitlie to the furtherance of the wark of God put in your weak hands.

It behoued ws firſt, in verie deid, till acknawlage in our conſciences, and conſes, as the treuthe is, that the Lord hes maift iuſtſie, and yit in grait mercie, corrected ws, nocti onlie for vther our manifald finnes and offences, be the quhilk we haiff ſtrayed away from him, to bring ws ham again be his rod of humiliation, to the fauld and obedience of that guid Pastor of our faulles, the Lord Jefus, therby making ws to feill and perceauie in experience the fatherlie ceare quhilk he hathe of ws, in chafteiting ws as his awin deire childring, but alſo, and maift ſpeciallie at thiſ tyme, for over lightlie regarding, and negligentlie uſing, the occationes offered, of performing the guid wark of the Lord, quhilk we had in our hands. For nather at that tyme, as becam ws vpriughtlie, was the glorie of God fought, nather yit afauldlie and ardentlie was procured the preferuation, advancement, and further eſtablisment of his Kirk, the kingdome of his ſone Chryſt Jefus, fa notablie of his grait mercie planted within our countrey, but then as now brought in extream danger, be craftie and wicked Papifts. Nather was the Kings perſone and eſteat diligentlie gardit from pernitius flatterars, carnall Atheiftes, ſeditiuiſ and bludie idolatres, licentiuſ libertines, filthie harlotes, helliche witches, and ſic vther diueliſe countallours, as ceaſed nocti to nurishe and fleir vpe the poifone quhilk they had inſtiſed in his young and tender breift. Nather was ther maid anie redres of the innumerable abbufes and miſordours croppen in within the body of our miſerabie comoun welthe. But contrarie wayes, ſum haiffing na thing bot the Word of Gods glorie in thair mouthe, laked all loue and defyre therof in the hart, the quhilk appeired plainlie in thair warks and proceidings, to the diſhonour of God, and ſkander of his guid caufe. Sum thought it a ſmall mater to flatter the King in all his conceattes and affectiones, and mak his eares patent to ſic wha could alienat his mynd from the guid caufe and iſtrumentſ therof, and hold his hart and favour bund and bent to the former faction of the enemies, and thair vngodlie courſes. Some regarding nouȝt at all bot thair awin ſtanding and guid eſteat wardlie, as though ther had beine na thing in hand but a comoun alteration and change of Court, played prettelie the part of Jak on bathe the fydes. The compleants, greiffes, and petitiones of the Kirk was hard, but with deaff eares, and luiked on

with winking eis, in sic fort, that the King now triumphes in that point, affirming with manie attestations and aithes, that never ames was mouit to him be the nobilitie a word of the Kirks feares. Na remors nor redres for facrilage, wherwithe the graitteſt part was defylit; no prouision for the ministerie, scholles, and pure; no ministratiſon of Justice, nor puniſhemēnt for maift odius and horrible crymes, quhilk aboundingt in euerie quarter of the countrey; and fynalie, all was ſaid to haiff fought thair awin particulars, becauſe na better appeirred in deid.

And yit nochtwithstanding thir our grāit finnes, quhilk, giff God wald enter in iudgment to punifhe, might deserue a thowſand fauld mair nor he hes yit leyde on ws, yea, the verie helles fyre, we may be weill affiſed, if we be rightlie humblit and vnfeneidlie turned to him with all our harts, with deliberat, ardent mynds and willes, to trauell till amend all thir miſſes, in caſ God again ans in his mercie ſall offer the occation, that of his ſuperabounding grace wathing away all our iniquities in the blood of his Sone Chryſt Jefus, he will, for the glorie of his awin name, and that compaſſion quhilk he hes ever had of his awin deir childring, luik vpon the opprefſion of his awin Kirk, and the miſerie of that pure afflicted nation and realme.

For trenthe it is, when we luik at our awin defervyng, we can find na thing but mater of mere defperation. But I pray yow, what hes the glorie of the Lord deseruit, that is trode vnder futt be theſe wicked iſtrumentſ of Sathan, wha, without all ſcham and feir of Gods iudgments, hes bein ſa bauld as to place a vaniſhing ſcheddow, a breathe going and nocht retouning again, with abſolut powar and authoritie in the roum and featt of the moft hie God? What hes the kingdome of the Lord Jefus, and libertie therof, merited? The quhilk by vyle dogs turning to thair vomit, and filthie fwyne waltring in the foulle puddle of thair abominable vyses and corruptiones, is polluted, defylit, and led ſchamfullie captiue to the flauerie of the corrupt and cancered affectionnes of profean Jeroboams, that hes gear about with knawldge againſt conſience to force the trew worſhipping of God, fett down and eſtabliſhed with all friedome, liberties, and priuiledges of the Word, in his awin Sanctuarie at Jerniſalem, as a captiue flaue to ferue to ſic a permitiſus kynd of government as thair vndantoned breanes and vnbrydelit affectionnes hes againſt all pietie, iuſtice, and honeſtie, blaſphemouſlie forgiſt and impudentlie obtrudit to God, and the Kings fathfall and obedient ſubiects. Wha hes pulleſ away the ordinarie ſacrifices of contreit and brokin harts for repentaunce, the peace offeſings for remiſſion of finnes and reconciliation, and oblation of the calues, of the lippes for ioy of conſience and thanki'giving of the peiple of God, from Chryſt Jefus, the holie altar of the Lord placed in the middes of his Kirk, as in Mount Sion; and hes tyed the ſam to thair newlie erected goldin calfes and abominationnes of Biſchopes ſeatteſ, and residence of court, as in Dan and Bethell. Wha haſt ruggit away, but wiſdom or reaſoning, the administration and government of the Lords Tempell from his lawfullie called Minifters, Doctores, Eldars, and Deacones, to the quhilks onlie, be the Word of God, it is giſſen as to his ſcholme Leuittes, and anointed Preiſts of the childring of Aaron, and be plan law hes applyed the ſam to thair belligodes, fals preiſts of Baal, maift infamus amangſ the peiple, theiſſes, drunkards, gluttones, whure and witch mungars, periurit, facrilegiuſ, debouſhit perfones, to mean holiglaſſes, comoun trickers and deceaneſers; and finalie, men thaules, and maift tkanderus in all thair lyff and doings. And all because, ſay they with Jeroboam, the ſone of Nobat, wha maid Ifraell to ſin, vtherwayes our kingdome can nocht fland; our course can nocht go fordwart, for the peiple will go to Jeruſalem; they will adheire to the hous of Dauid; they wilbe iſtructed be the priefs of the leiving God, wha can nocht comport with our doing.

They haiff pulled the Croun of Royall Authoritie within the ſpirituall kingdome, and thrawin

the sword of the Word of God, and schepter of ecclesiasticall government, af the head, and from the hands of Chryſt Jefus, the onlie head and King of his Kirk. And ſa, with open ſound of trumpet, caſting down, ſa far as in tham lay, the eternall Sone of God, King immortall of heauinlie glorie, from his throne, wherout of he rewlethe his Kirk, hes placed in his ſteade a chyld of corrupt Adam, even an erthlie mortall creatoure : They haiff followed the fullithe example of Achaz, the King of Juda, and Vria the preiſt, in removing of the braſen alter of the Lord, and placing in the roum therof an vther, according to the form of the altar of Damacuſus : They haiff followed the pervers dealling of the cursed apoftat Julian againſt the Kirk of Chryſt, in taking away the leivings from the Minifters to deftroy than be houngar,—mair crewelly nor Diocletian, wha cuſt the Chriftianes to wyld beaties,—and making waſte and defolat the ſcholles of Diuinitie, and all holie eruditioñ : They haiff ſaid with the fey and desperat Jewes to the Siers, “ Sie nocht ;” and to the Prophets, “ Propheſie na langer to ws in the nam of the Lord, but ſpeak unto ws pleafand things according to our lyking.” And, whilles the fathfull fervantes of the Lord, in loue of ther amendment and fervent zeall of the glorie of God, diſcharged frilie their commiſſiones, receaued of the Lord vnto them, they haiff forced them, for feir of ther lyves, to flie and abandone their native countrey with crewall Jezabell, cuſt tham in preſonne with wicked Achab, and thretned tham with death, as did foolihe Amazia, when the Lord had taken counfall to deftroy him : They haiff plucked the keyes of the kingdom of Heavin from the trew Apoftles of Chryſt, and giſſen tham to the wicked Phariſies, his enemies, wha nather will enter in thamselues, nor ſuffer vthers till enter : And finalie, they haiff caſt down the dyk, cutted the hedge, demoliſhed the towre, brokin the wynepres, banithed the watchmen and laborars, the fiedders and delvers of the wyneyeard of the Lord, to mak it to be tramped vnder fuit of wyld Atheiſts, yea, an opin prey to the bloodie and creuall locuſts of the botouſles pit.

Can the Lord ſuffer theſe things lang, and be iñſt in executing of his judgments, and puring out of his plages vpon his curſed enemies ? Can the Lord ſuffer his Sanctuarie to be defylit, and his awin to ſmarit, and be the Father of Mercies, God of Confolation, and maſt fathfull keipar of his promiſes ? Can the Lord ſuffer his glorie to be giſſen to an vther ? Can He, wha hathe promiſed to mak the enemies of Chryſt Jefus his futſtool, ſuffer tham to tread on his head ?

Na, na ! right honourable and deir breithring, he hes anointed him King on his holie montean ; he hes giſſen him all nationes for an inheritance ; he hes put in his hand a ſchepter of yron, to brufe in poudre theſe erthen vefhalles. When his wrothe fall annes begin to kendle bot a lytle, he fall mak it notoriouſlie knawin till all the world, that they onlie ar happie wha in humilitie kiffes the Lord Jefus and truſts in him. Now, therfor, ſeing the Lord hes maid your lordſchipes to haiff theſe places and rowmes be birthe within your native countrey, wher throw it lyes on your ſhoulders of ſpeciall dewtie, wheroft yie fall giff a compt to God, to procure and feik to the vttermaitſt of your powar the releiſt, delyverance, and weſt of your natuſall nation and Prince lying this day in fa pitius eſteat of captiuitie,—and ſeing, in lyk maner, it hes pleafeſt the Lord of his guidnes to call yow to be his gude instruments in this maſt acceptable wark of vindicating of his glorie defaced, and delyverie of his Kirk, brought in ſa miſerable boundage, as alſo of the reclaiming of your native King from ſa dangerus a compaie and courſe,—and ſeing yow haiff alſo, ance or twyſe, em‐ployed yourſelf in the caufe, but for the iuft reaſones befor reherfed, and multitud of our ſecret ſinnes, wherwith the Lord hathe bein hilie offendit, it hes nocht as yit haid an expected fucces, and yit, as becomes valiant warriours and capteaneſes of the Lords arnie, ar nocht diſenragit, but purpoſes, after trew humiliatiſon and affurance of Gods mercie and favour, to go fordwart,—we,

your Ministers, in the feir and nam of the Lord our God, and in loue and reuerence of your honours, defyre thir prefentes to be a witnes and testimonie befor God and his Kirk, of the fathfull discharge of our conscience and diewtie towards yow, exhorting yow maist ernestlie.

By the Lord our God, and his Sone Chryſt Jesuſ, that withē trew repenteſce, vnfeynyt humiliaſion, reformation of lyff and maners, iſtructiōn and weſdome of the Buik of God, ardent prayer and meditation, fervent loue and zeall toward God, his Kirk, and your King, yie ſall fraclie and curagiouſlie to the wark of God, and, following furthe the fam directlie, vprightlie, fathfullie, conſtantlie, and with all cair and diligēnce, fearing alwayes that wa, quhillk the Prophet pronounces againſt ſic as does the wark of the Lord negligentlie and deceſtfullie, yow may yet hope for a happie fuſces of the mercie and bleſſing of God, for his awin glorie and names ſak. Yie ſie the enemis never ceaſes to deuyſe, deliberat, reaſone, tak counſal, and put in execution thair malice and creweltie againſt the Kirk of God, his treuthe and profeffours therof; whow graitlie then ſould we be eſchamed to be found ſlipperie and flaw in the guid caufe of our Chryſt!

Bot this a thing in ſpeciall we man denunce vnto yow, taking God, his Kirk, and your felues to record, that we forwarn yow, fathfullie, and in tyme, That in cais (as God forbiid) yie ga to this wark againe, moued cheiflie with your awin particulars, as vengeance on your enemies, and to be reflored to ſic honours, rowmes, poillſliomes, and commodities, quhillk yie inioyed of befor, making Gods glorie the caufe of his Kirk, of your King and Comoun weill, to be bot pretences and ſkugges, and as bot flaues and gudiates ſerving thervnto, ather the Lord ſall curfe the wark in your wicked hands, and mak it turn to your graittier ſehame and diſadvantage then of befor, or, in ceas for his awin names ſeak, he work the wark of his glorie in mercie for delyverance of his Kirk, (as he is accuftomed to do with maift rouſtie and crenched iſtrumentes and dellings,) yet will he nocht feall in his iſſice to reward yow with the corrupt and hypocriticall workers of iniquitie, at ſic tyme thererter as he thinks convenient. Bot in ceas (as we hope weill, and calles to God maift ardentlie that ſa may be) after trew repenteſce and effectuall reformation of yourſelfis and companies, yie go to wark, ſetting directlie befor your eis the honour and glorie of God, acording to his will, framing your willes and affectiones vnto the fam; and ſa vprightlie, trewlie, and zealouſlie, be all guid meanes and wayes feik God to be glorified, his Kirk to be delyverit, reformed, and furlie etabliſhied, your tender King, and ſweit natine countrey, to be redde from the abbufars and misrewlares of the fam; and mak your awin particulars to follow efter, as the ſervant and theddow, and nocht go befor as the maift and body; and be maift willing and ernest to ſehaw the fam, in effect when God ſall offer the occation. And finalie, if yie go to with vpright deliberat myndis and bent willes till amend all things neglected of befor, then we dar be bauld, be the warrand of the Word of God, till affire yow of the preſence and bleſſing of God to be withē yow, and vndoubtedlie to perfrom the wark in your hands, whow weak that euer they be, and whow manie, craftie, and puiftant ſo euer they be, that geanſtands the fam, to his awin glorie, the grait confort of his Kirk, and your honour and weifſear, nocht onlie temporall, but perpetuall and euerlaſting.

And to that intent, that maters may this wayes happenlie proceid, we ar in conelusion maift ernestlie and lowinglie, in the bowelles of Chryſt Jesuſ, to exhort you and all your compagnie, that in the mean tym, whill as occation of bodelie exerceife in the mater, is nocht yet offered, that yie giff yourſelfes diligentlie and ferventlie to ſpirituall exerceis, in heiring, reiding, and meditating continoualie of the Word of God, wherby yie may be moued to vnfeynyt repenteſce, trew humiliaſion, amendment of lyff, and deuot and ardent prayer to the Lord, for his grace, mercie, and fauour, and for the working of his powerfull Spreit in yow, yie may, out of the Word of God, as out

of the fontean and threaffor of all wesdone, draw out sic store and abundance of all guid knawlage, weslome, and wholsome counsal, as may direct yow alwayes arilit, and wharby yie may find strenthe, courage, confort, patience, hope, and perseuerance in all your battels, bathe within and without, to the end, and assurit victorie and glorie in the end.

For the quhilke caufe, we haiff fett down to your lordfhips and companie the order, bathe of doctrin and discipline, quhilke aucht to be obseruit in effect in all the companies and fellowschippes of the fathfull, but speciallie with all reverence and cair be ws now in this present esteat, wharby we ourselues may be inarmied, prepared, and maid fitt in all things for the wark of God, the enemies beiring of it, discuragit, and sic as loued God and his guid cause, prouocked be our exemple, be moued to praise God, and baldlie ioyne themselues with ws, being perswadit that we feik vnfeindlie the Lord.

The leiving God of heavin and erthe, in the tender loue and mercies of his Sone Chryſt Ihesus, mak his guid Spreit to dwell ſa plentioſlie in your noble harts, that yie may be fund worthie and notable instruments of his glorie, bathe in this and all vther guid warks of the Lord God; and that nocht onlie at this tyme, but enduring the haill course and tyme of your lyves, that after all the battels of this present miferie, yie may injoy with him that enerlaſting croun of glorie, quhilke he hes leyde vpe in store for all his fathfull fervands and valiant warriours. AMEN.

At Newcastle, the 2 of August, 1584.

*The Ordor and Maner of Exerceife of the Word for Inſtruction, and Discipline
for Correction of Maners, uſed in the Companie of thofe Godlie and Noble
Men of Scotland, in tyme of their aboad in Englannde, for the guid
caufe of Gods Kirk, thair King and Countrey.*

FIRST, ther shalbe four sermones in the ouk: twa on the Sonday, and twa on the ouk dayes; ane befor noone, and an vther efter, on the Sabothe: and, on the ouk dayes, an on Weduiſday, and an vther on Fredday.

The fermont on the Sabbathe fall begin at halff houre befor ten, and coutinow whill efter alleavin, ſa that the haill exerceife fall nocht pas the ſpace of ane houre and a halff; and efter noone it fall begin at halff houre to four, and end befor fyve.

The sermones on the onk dayes fall begin at ten houres, and be endit be alleavin, ſa that the haill exerceife pas nocht the ſpace of an houre.

Ther falbe daylie comoun prayers twyſe euerie day, before noone at ten houres, and efter at foure, at quhilke tyme a Pſalme falbe read and handlit, ſa that the founi therof be ſhortlie gathered, the partes fett down in ordour, and ſome ſhort notes of doctrine, with exhortation, bot in ſic ſhortnes, that the haill tyme occupied exceed nocht the ſpace of an halff houre.

Ther falbe at euerie meall, immediatlie efter thankgiffing at dinner and ſupper, a chapter read of the historie of the Bible, and handlit ſhortlie as tyme and occation fall requyre; and thereſter a Pſalme, or reaſonable ſection therof, being lang, falbe found.

Ther falbe a ouk in the monethe dedicat till abſtinenſe and publict humiliatiōn, ſpent in prayer, doctrine, meditation, with ſic modeſt, temperat, and humble behaviour as eſſeires, the order wharof falbe obſeruit according to the preſcript of the buik of fall and publict humiliatiōn uſed in the Kirk of Scotland; wherof the preſent cauſes falbe the miſerable esteat of our Kirk and countrey of Scotland, and, amangs the reſt of the Kirks in Europe, of France and Flanders.

At the quhilke tyme, vpon the last Sabbathie of the ouk immediatlie following the exerceise of fasting, the Super of the Lord falbe ministrat, after that iust tryell and examination haid passid befor.

On the Satterday, at the houre of euening prayer, or the Sabathe, at efter noon, or bathe, falbe a lectnre, or plean leafone in the Catechisme, and principall grounds of Christian religioun.

The Ministers, according as they fall agrie amang thamselfues, fall haiff there ordinarie Texts out of the cheiff partes of the Scripture; som of the Law, sum of the Prophetes, some of the Euangelists and Actes of the Apostles, and some of the Epistles and Reuelation. And the ordinar exerceise at prayers and mealles falbe in the Psalms, Salomones Warks, and Historie of the Auld Testament.

Euerie an in speciall is ernestlie exhorted to his privat exerceise of fervent prayer, reiding, and meditation of things hard and read, that therby he may be staled vpe to grow, day by day, mair and mair zealus and denot in spreit, familiar with his God, armed with spirituall armour against all aduerstie, and diligentlie moued to practise of doctrine in a godlie lyff and halie conversation. And this mikle for the exercis of doctrin and prayer, for the quhilke it is necessar that euerie an that can reid haiff a Byble and Psalme Buik.

Off' Discipline.

Ther falbe a day in the ouk, Tusday or Fyrefday, a Convention of sic as falbe chofin Eldars and Deacones, for ordering of all things perteyning to the comlie maner of all exerceises of the Kirk, and all vther things necessar to a holie Christian congregation. And namlie to watche ower the maners of thamselfues and the rest, and spy out the fruictes of the Word in all behaviour; and giff anie opin vyses and fkalanders falles out in the personnes of anie man, to bring that persone to repentence and redres, and remoue the fkalander from the companie; as also to haiff a cair of the feik and diseafed, pure and indigent.

Ther falbe then fax Eldars chofin, and ordourlie callis to that office, quhilke consistes speciallie in censuring and overseing of maners, and rebuking in privat of all sic as behaues thamselfues in speaking, doing, gestoure, or vther wayes, then it becomes holie and fathfull Christians. And in ceas of na amendment, after twa or thrie admonitionnes, or publict offence or fkalander infewing, to dealeat them to the Assembly or Session, wherby they may be brought to repentence, and mak publict fatiffaction.

Ther falbe twa Deacones: an till attend vpon the box, that fall stand on the table at euerie meal, to collect and distribut to the outward pure that ar noct of our nomber; ane vther to haiff the cair of our awin inward indigent or diseafed, to recommend tham to the Session for prayer, or collection to be maid for relieff of ther necessitie.

Giff in the audience of an Eldar, ather at meat, play, or el'whare, a gentilman fall nam the Deuill banning, pronounce an athe, filthie talk, or anie euill fauored speiche, the Eldar fall cause him pey to the box; and in cais of difobedience, dealeat him to the Session. And giff a fellow or lad be fund with sic speiches as said is, or anie wayes making noyse or moleftation, the Eldar fall ather correct him presentlie, or dealeat him to his maister, wha, giff he correct him noct convenientlie to his fault, he falbe censured be the Session.

All, bathe maister, servant, and boy, falbe present at all the exerceises of the Word and Prayer, except sic as falbe occupied after meals, absent from Chapter and Psalme; and the Eldars ouklie, thair tyme about, with ane of the Ministers, falbe speciaill inspectors and notars of the absents, wha

falbe for the first fault caused pey to the box fax pence ; for the second, a schilling ; and, for the thrid, summoned befor the Seffion, and causit mak publict repentance.

If an haiff a necessar earand to do, wherby it behouethe him to be absent, let him aduertise ane of the Ministers or Eldars, and he falbe excusit.

The Ministers, Eldars, and Deacones, shall haiff in wryt the names of all the companie, an and vther, for the effect forsaid.

The rest, referring to farther deliberation, and to be concludit and set down be comoun advys, as tyme and occasion fall minister mater.

FINIS.

This exhortation, warning, and direction, with the ordour of exerciese of Doctrine, Prayer, and Discipline, being presented to the noble men, they accepted verie weill therof, and gaiff me grait thankes, and causing it to be notified to all thair companie, they submitted themselues hartlie to the ordour, humble embrasing the admonition and direction. And sa making chose of our Eldars and Deacones we constitut a Seffion, the noble men thamselues being magistrats and ciuill rewlaris, euerie an of ther awin companie, and togidder of the haill. And about the beginning of August, 1584, we entered to the practise and keiping of the order, wherin we continuowed, by the grait grace of our merciful God, during the haill tyme of our sojourning in Eingland, with sic fruct of spirituall instrunction, confort, and ioy, as bathe grait and finall thought it the happiest tyme that euer they spent in all thair lyff. Gud, godlie, wyse, and stout Archibald, Erle of Angus, hes oft tymes said to me, " Before my God, Mr James, giff the conscience of the guid cause we haiff in hand moued me nocht, and giff I haid bot sa mikle of my awin leiving as might bot in this maner fustein ws, I wald be hartlie content to spend all my lyff in this esteat and forme."

This noble man was fellow weill myndit, godlie, denot, wyse, and graue ; and by and besyde thir comoun exercisies, was giften to reiding, and privat prayer and meditation, and ordinarylie after dinner and super, haid an houres, and sum tyme mair nor twa houres, conference with me about all maters, namlie concerning our Kirk and Comoun weill ; what war the abusess therof, and whow they might be amendit. Wheroft he was sa cairfull, that he causit me fett tham down in wryt, and present tham to him, being in companie with the rest, quhilk, when he haid red himselff and conferrit theron with tham, he causit wryt a copie in guid wrait, quhilk he put in a litle coffer, wharin his speciall writtes and lettres war carried about with himselff continualie, that he might haiff tham in memorie, and as occasion servit, confer and rea-

sone theron with his confortes : The quhilk, alſo, I thought nocht amifs heir to infert.

PSALME LXXXI.

HEAR, O my peiple, and I will witnes vnto thie : O Ifrael, if thou will harken vnto my voice ; if ther fall nocht be anie ftrange God amang yow ; or fall nocht worchipe anie vther God.

I am the Lord thy God, wha brought thic out of the land of Egypt : Open thy mouthe wyd, and I fall fill it.

But my peiple wald nocht heir my voice ; and Ifrael wald nocht obey me ;

Wharfor I gaue them ower vnto thair awin harts lust, and lut them follow thair imaginacions.

O that my peiple wald haiff harkned vnto me, if Ifrael wald haue walked in my wayes !

I ſould foone put doun thair enemies, and turn my hand again thair adulcrafaries.

The haters of the Lord ſould willinglie haif yeildit vnto him ; and the gude eſteat of my peiple ſould haiff induit for euer.

I ſould haif fead tham also with the fyndest whait floure, and with the ſtonie roks honie ſould I haif filled thie.

Certeian grait Abbuffes and Corruptions in the Kirk und Comoun weill of Scotland, quhilk partlie the leat misrewlars hes brought in. partlie as the hic places in Judu hes remeanced vnreformed vnto this day, giffen rpe to the noble men exyld in Eingland to wey and confidder, that they might be repented for thair part, and indenorit to redrefs, when it ſould please God to grant abilitie and occasion.

At Newcayſell, 10 Auguft, 1584.

JESVS CRYST, the onlie King of his Kirk, with the libertie and fredome of his ſpirituall kingdome in preacheing of the Word, and exercizing of Discipline, is brought latlie in maift abominable flauerie to the corrupt affectiones of fleche and blude.

For, whar as Chryſt ancht onlie to command and bear rewll in the Kirk be his Word and Spreit, and be the minitirie of his lawfullie called officiars and fervants, to whom he hes concredit the diſpenſation of his heavinlie myſteries, the gydding and feidng of his lambes, with the keyes of the kingdom of heavine, of binding and lowfing, the King takes vpon him to rewll and command alſweill in Chryſts ſpirituall kingdome as in his awin civill, quhilk is maift ſacrilegins, and war nor Papifticall ; and hes apointed, not fervants, but vnder lards and commanders, whaſe authoritie and powar flowes nocht from Chryſt or his Kirk, but from the King, (as the bull giffen to the Biſchope of St Andros planlie teſtifies) ; and wha nocht onlie ar maift ſkanderus perſones themſelues, bot alſo whaſe office hes na thing at all to do with the Scriptures of God, bot mere Anti-Christiaſt, to tyrannife over the Lords inheritance, and vex the bodies and conſciences of Chryſts flok. And that quhilk is maift dangerus, and almaift desperat, this feirfall and horrible ſpoliation of Chryſt Jefus, and tyrannie ower his Kirk, is maid and confirmed be plan lawes in Parliament.

Heirby is the libertie of Gods Sprit bund in the mouthes of the preacheours, the gift and fredom of cutting and deuyding of the Word aright, and applying till euerie an thair part as they haiff neid, without ſpeareing of the graitteſt because of graitteſt neid, ſa mikle commendit in the Storie and Wryttings of the Apoſtles, reſtranit and opprefſt ; the reanes of Discipline, Excommunication, with all the ſpirituall censours and correctiones of the Kirk, Election, Ordination, depriuation of

Ministers, apointing of Assemblyes, and giffing of warning to the peiple to eschew plages be fasting and prayer, togidder with the haill government of the Hous of God, ar put in the hands of the Court and thair corrupt Bisches: The quhilke of all vther hes maist neid of discipline; wha, for thair odins crymes, ar maist subiect till excommunication and censors of the Kirk; wha hes nather kyll nor will to elect guid and qualefiet Pastors; wha ar readier and mair willing to deprive and put away the fathfull and edificatiue, nor the mercenar and tkanderus; wha, fleiping in thair finnes, hes nocht wacryff eis to sie the plag coming, and therfor caires nocht for fasting and prayer; and finalie, wha being the cheiff corruptars and deformers of the Kirk, can nocht suffer frie Assemblyes to be haid for reformation and ordouring therof. The rentes and reuenues of the Kirk, the bread of the ministerie, scholles, and pure, is giffen to dogs and swyne, to the graittest contemnners, vexars, and oppressars therof. And, in a word, the hous of God is maid a den of theiues, and the flockes of Chryst committed to hyrlings, whom the forfaid wolffs hes at thair deuotion.

The haill body of the nation, and namlie the graittest members therof, wha shoule be gydders and guid exemples to vthers, ar defylit with sacrilage, swearing, blasphemie, blud, adulteries, reaf and oppression, &c., sa that na mervell it is tho the fleing buik of Gods judgments enter in thair houffes, and confume timber with stean.

Lawes nather throwlie weill maid for punishment of sic hynous crymes, and manie weill maid wantes execution, lyk athercape wobbes that taks the fillie flies, bot the bumbarts braks throw them.

Be the infatiable sacrilegius auarice of Erles, Lords, and Gentlemen, the Kirk, Scholles, and Pure ar spulyied of that quhilke shoule sustein them. The materiall Kirks lyes lyk theipe and nout faulds rather then places of Christian congregations to assamble into. The parochinars will haiff a couple of skores of hirdes for thair cattell, bot skarfe a pastor to feid thrie thowfand of thair faulles. Wharof cumes feirfull darknes of ignorance, superflition, and idolatrie, with innumerable filthie and execrable finnes, quhilke procures Gods inst advengance uppon the haill land.

The small number that is of the ministerie, can haiff na certeantie of the pure stipend assignt unto them, but yeirlie it man be cast in the Lord Modifiers hands, and of new schapin and assignd ower again, to sie whow mikle may be win in to the collector. Of this comes that sic wha hes court and credit, and avaites theron, gets weill mikle, namlie giff they can comport and flatter vthers; and the best gets nocht for thair necessitie.

Ther is na pronision maid for the pure relicts and fatherine of the Ministerie. But nochtwithstanding thair ernest, fathfull, and maist wakryff ear over thair flockes, quhilke maid them to cast away all vther industrie and vertew for worldlie prouision to thair wyffes and childring, they ar suffered to beg and ly in miserie efter ther departour.

The Scholles, and in speciall the Collage of Theologie, quhilke shoule be the Seminarie of the Kirk and Ministerie, leakes prouision bathe for maisters and students; for the haill rents therof standing in Teinds, ar sparceled in findrie parts and provinces of the countrey, far from the Collage, and the gentilmen tenants, accustomed to pay a small siluer dewtie, will na wayes grant till augment vncompellit be law, the quhilke the exception of omnium interest steyes from taking effect; sa that honest, graue, and lernit men, sic as shoule be the professours of Theologie, can nocht haiff thair neidfull and honest sustentation. And as for students, the childring of the grait and riche ar nocht desyrys of diuinite. The mid rank thinks it an vnthrifit to bestow thair childrings bernes part of geare in susteining them at the studie of Theologie; and when they haiff past the course therof, to haiff na guid roum or moyen of lyff preparit for them in Kirk or Comoun weill. And as for the pure, quhilke ar comounlie best giffen to that studie, and wharof comes maist fruct to the

Kirk of Chryit, they haiff na thing to sustein than withe of thair awin, nather is ther prouision of bursars places for them; so that na mervell it is whowbeit ther be bathe grait raritie and ignorance amangs the Ministerie. And in verie deid it is of the extraordinar benefit of God that ther is ather lerning or religiouin in Scotland, being therin nather fundationes or moyen to tream vpe schollars, nor honour and profit for sic as hes atteined to lerning.

Of this comes it, that the guid ingyns, wharof na nation hes graittre flore nor ours, ather is applyed for necessitie to handie crafts and courting service, or then gaes furthe of the Countrey, whar the graittest part is corrupted and abbusit, and maid maist dangerous enemies to the Kirk and Esteat of thair countrey.

The Nobilitie and Gentlemen ar vnlerned them selffs, and takes na delyt to haiff thair childring and frinds brought vpe in lettres, to the grait reprotche and schame of the Countrey, and thair awin grait hurt and dishonour.

Ther is manie noble and gentilmen that hes prebendaries, alterages and vther rents and casuallties, be the quhilk they pleasure ther servands and frinds in giffing them lyff rents therof. The quhilk, giff they war a lytle mendit, rightlie vsed, and maid burses in the Scholles of Philosophie and Theologie, euerie noble man might haiff a seminarie of the youthe of thair awin frinds or servands within few yeirs weill instructed in guid letters, nocht onlie to serue themselues in thair houfles, but also thair vther frinds and haill peiple of thair lands and dominiones.

Dilapidators of thair benefices, and anuallers therof, from the right vse, vnto thair wyffes, childring and frinds, efter they are deposit iuftlie be the Kirk from the office, yit neuertheles, in dispyt of God, the Kirk and guid ordour, the Prince and the Law makes him to posse the benefice. And in ceas a houndrethe yeirs sen syne, the laborars or factors haid peyit victuall or fourtie pennies money for the boll; giff they set it now in few or lang takks for fourtie pennies the boll, or change the victuall in siluer, it is nocht esteimed diminution of the rentall. Albeit the treuthe be that fourtie pennies money now is diminithed in valour fax fauld from that it was a hounder yeir syne; yea, that fourtie pennies growes now toward fourtie shillings, and the boll of victuall that was then bought for fourtie pennies will nocht be bought now, communibus annis, for ten tymes our fourtie pennies at this day. Yea, sa hes the grait abbus growin, that in ceas the predeceffour, being a waster of his benefice, hes sett lang takks and fewes with plean diminution, and also conteining iuft causses of reduction, ther is na remeadie to be gottin altho the law be plan, becausse Judges, Lawers, Lords and all is infected with the fam feiknes, sa that the remead falles amang impossibilities lyk the Hieland or Bordour theft.

The rents, lands and lievings of the Hospitalls, Almes houiles and Matrone Dieus, ar lyk wayes tean in few be gentilmen and burgeffes for right nocht; in sic fort that thair buildings is alwhare deceyit, and thair fundations lost and abolished.

The Pure, partie for want of thair awin patrimonie, and partie for yeirlie increaſſing of thair number, be wrang and opprefſion, goes throw the countrey in swarmes, war nor Turks or Infidelles, godles and lawles, without mariage, baptefme, or knawlage of diewtie to God or man.

The Nobilitie neglects and castes af thair publict callings, leiving nocht as sic asould haiff a ſpeciall cair and charge of thair Countrey and Comoun weill, and whom God hes callit to be counſallours to thair King, fathers of the peiple, and defendars and meanteiners of his Kirk in this cleir light of the Gospell; for the quhilk calling Chryſt fall a day call them till acompt; bot rather as privat men, thinking it aneuche to keipe that quhilk thair fathers hes left tham, and tak thair paf-tyme and pleafur, or to conqueife mair to thair childring, or to be redouted of thair nibours, and pley the oppreffours and bangfters, &c.

As for the rewlling of the Comoun weill, hold in hand till execution of Justice, reforming and establisfling of the Kirk, counfalling and affliting of thair Prince to that purpose, they cair na mair therfore nor sa mikle as may be a pretence for thair particulars. Sa that what they sould be rewllars and halders of vthers in guid ordour and dewtie bathe in Kirk, Court and Comoun weill, they ar becom degenerat flanes to Courteours, and corruptors of Judges, men of Law, and Kirk men, for bringing to pas manie uniuirt and wrangfull turn ; or to be sufferit to sit at hame for thair eafe and paftyme, as thouche they war born for ther awin bellie lyk beasts. Wharof hes proceidit thir mischeiffs following :

Ambasialtours of Babel, Clyentes of the Pape, our Athalia and the Hous of Guis, and the Court of Spean profest Papists, hes bein and is sufferit to carie away the Kings hart from the cheiff professours and meanteiners of the Gospell, to rinne a cours direct against relligion, weill of his Countrey, and standing of himselff in guid esteat of kinglie honour, bodie and faull. Sa that it is thought and spokin, that the vndewtifulnes and negligence of the Nobilitie hes indangerit and alnaist lost that rare perle of sa notable expectation.

Debauschit men, godles flatterers, wha haid fauld themselues in body and conscience to do anie thing for warldlie preferment, was sufferit till insinuat thamselfues in the Kings fauour ; wha withe violence, outragius pryd, craft, falfed and flatterie, war meit to execut the plat leyed down be the Papists, and now, ingratfullie indeid, und iniustlie vpon the part of men imployed to wrak thair advancfars, bot in respect of God maist iustlie to puniishe the owerfright of the nobilitie. Yea, thair degenerat harts, wha cearit nocht for purchaſſing of thair particulars to becom servants and courters of flattering courteours, and permit the haill government of the Comoun weill to be cast lous and turn in tyrannie to thair iust deseruit wrak in the end.

Of this hes sprung the abſolut powar, wharbe as a monſter never hard of in anie iust government, the haill priuileges of the thrie Esteates of the Realme is weakned and almost takin away. Be the quhilk Esteates, according to the louable custom of the Kingdome of Scotland, fra the beginning therof, all things with mature deliberation, frie reasoning and votting, all things was done. And be the quhilk Kings passing thair bounds to the wrak and opprefſion of the Comoun weill, war corrected and brought in ordour. In lyk maner the priuileges of Towns and Vniuerſities, yea of the holie Kirke itselff, eftabliſhed be sa manie guid Rewlars and Parliaments, according to the Word of God, ar owerthrawin.

All the Judgments of the Realme, Secret Counſall, Sesſion, Juſtice Courts, Conſiftories, Scheriffs Courtes, Provost, Bailyes and vthers, ar rewlit, nocht be law ciuill or municipall, right or reaſone, *ſed principis placitum legis habet vigorem*. It is the Kings will, for now Captean James, as Stratocles in Athens, hes maid a law : “ That whatſoever the King commands, that is halie towards God, and iust anents men.”

From thence ar sa manie ſcore of flauchters and murdours, hearschips and opprefſiones, lying on the head of the King and bak of the Countrey, crying to the heaveinnes for iust vengeance from the righteous God ; for as euerie an hes moyen at Court sa comes his mater to pas. And becaufe the Court is godles and wicked, the maist vngodlie and wicked finds the graittest moyen therin. Wharof it comes that the wicked thus triomphe, and the guid and godlie is opprefſit and wracked ; sa that na mervell it is to ſie the countrey thus plagged, yea whowbeit it ſould vterlie pearifhe in Gods righteous judgments.

The Kings patrimonie and caſualties ar graittie hurt and abbusit, whilk caufes nocht onlie his povertie, to the grait ſcham of the Countrey and hinderance of comoun warks, bot also sa monie intolerable taxationnes, exactiones and impoſts to be maid vpon his ſubiects, to the tyring of thair

harts, and wrak of the pure laborars; for Lords, Lards, and Prelates exacts twyse fa mikle from thair pure tenents vpon that occasion.

Of the formentioned papisticall course and this, comes fa manie forfaultries and banisment of the best and maist noble men of the realme; selleng of flauchters and blud, grait foumes of compositiones exacted for na faults bot weill doing; the quhilke all of Gods judgments turnes to mischeiffis, whill as be thir duuelithe seductors it is abusit to execut all kynd of violence against the guid men of the land.

The rest referring to your Lordships experience and wefdome, and to sic as hes graittir insight be yeirs and judgment, I ceas nocht to pray God to giff your Lordships an vpright and constant resolution to sie thir things fum day redreflit and amendit.

ZACHARIE I.

Thus fayes the Lord of hostes,
 Turn vnto mie with all your harts,
 And amend your euill wayes,
 and I will turn vnto
 yow, fayes the
 Lord of
 Hosts.

Now because amangs these horrible corruptiones, we haiff affirmed that quhilke wald feim incredible in a reformed and fattled esteat of a Kirk, That these monstruous misfrewllars wald cause the King tak vnto him to be the onlie Head and Monarche in the Kirk as in the Comoun weill; and that the cheiff rewlars of the Kirk, the Bisches, sould tak the authoritie and warrand of thair calling from him, (quhilke is pleane Popish hierarchie, and is mikle wars, as the Pape is a bischope, an ecclesiastik perfone and officebearer, prouyding he and his Kirk war trew,) as indeid I could skarflie a lang whyll beleive myselff that the Denill durst fa soone and planlie vtter himselff in Scotland, whill I gat the Actes of Parliament formentiond; and efter diligent intreatie, a iust copie of the Archbischope of St Andros Bull cam in my hand, quhilke for the warrand of fa hiche alleageance it behoued me to heir till insert.

*A Copie of the Bull quhilke the Archbischope of St Andros gat of the King as
 Supream Governour of the Kirk, wherby he has powar and authoritie
 to vse his Archeepiscopall office within the Kirk and his Diocese.*

OUR SOUERAN LORD, with advys and consent of the Lords of his Hienes Priuie Counsall, ordeanes a Letter to be maid vnder the Grait Seall in dew form, geiuand, grantand to his weilbelouit Clerk and Orator Patrik, Archbischope of St Andros, powar, authoritie and jurifdiction to exerceis the faming Archbisopric, be himselff, his Deputes, and Commissionars, in all maters ecclesiasticall within the diocease of St Andros, and Shireffdomes quhilke hes bein heirtofore annexed thervnto. With

powar to the said Archbischope vnder his Hienes to call and convein Synodall Affemblyes of the ministerie within the diocease for keiping of guid ordour, meanteining of trew doctrine and reformation of maners alleanerlie : To plant ministeryes of Kirks, quhilks fall happin to be defolat and vacand : To giff admission and collation of benefices to personeys qualefiet, ather presentit be the lawfull patrones or ws : To depose personeys vnqualified and vnable in lyff or doctrine for discharging ther cure ; the quhilke personeys being sa deposit, thair rents, stipends and benefices to veak in the hands of the lawfull patrones, to be conferred of new to qualefiet and godlie personeys : To reform Collages, Kirks and sic vther places apointed for lerning : To place and displace Maisters of Collages vnqualefiet according to the tenour of thair fundationes or euill affected to our service and obediency, contrauenying be word or wryt our Royall powar and priuilege establisshed in our leat Actes of Parliament, or skandering ws be erroneous doctrine : To visit the Hospitales within the diocease, and Kirkes, and sie than weill furnesit, menteined and apperelled. Commanding our fathfull and trew subiects to yeild unto the said Patrik, Archbischope of St Andros, dew obedience : And that the sam may be better reuerenced and obeyit, We haiff giuen and granted power to the said Archbischope to haiff an of the maist vertuous, godlie, and honest officers of armes within the said Diocease, wha falbe callit the Officer of the Kirk, wha fall in Our nam and authoritie affist the forfaid Archbischope, and fall command all and sindrie contraueniers and brakars of the guid and godlie ordour of the Kirk, of what degrie or qualitie soeuer they be vnder Ws, with sic penalties, mulcts, im-prisonments, repentances and maner thereof, as We, our Counsallours and Esteates fall agrie vnto, vpon the humble suitt of the said Archbischope, and vther Bisches and Commissionars in ecclesiasticall maters ; in the quhilke giff the said Bischope and officer be disobeyit, We will accompt the iniurie don to Our awin persone, and punishe the faming with all rigour in exemple of vthers. PROUYDING alwayes, that giff anie persone or personeys receave anie intolerable wrang, or, without cause or iust deservynge, be vther wayes vsit be the said Bischope, that as the Law of God and louable Constitution of this Realme does permit, it falbe leisome to the personeys sa inormlie hurt, to appell to Ws, and our Soveran authoritie to be interponit for remead therof; for giff thefeat and image of Emperours in ancient tyme war a sufficient girthe, azill and protection to them that haid refuge therunto, it becomes Ws mikle mair in our awin persone to be a confort, aid and releiff to tham that fall feik vnto our cleamencie against whatsumener oppression be spirituall or temporall personeys, to whom we promise our princelie favour; the quhilke we mynd always till administrat be the grace of God in sic fort as We may be answerable to him, whase image and leittenantrie We bear in this Realm. And fordare, because it is necessar for the Kirk of God, and preseruation of guid ordour to be menteined therin, that, when necessarie requyres, the bisches of euerie diocease, and sic vther lerned men of thair diocease as falbe thought meit for that purpos, assenble togidder for taking of an uniform ordour to be obseruit in the Realm, in form of Comoun Prayer and vther things requisit, for the comoun esteat of the Kirk, We of our princelie powar grantes the priuilege vnto the said Archbischope to convein the rest, prouyding alwayes that befor anie Convention Generall of the clargie that the said Bischope fall mak Ws aduertised of the necessarie causses of the forfaid convention, that we may vnderstand the faming, to tend to the weifear of the Kirk and polecie of the Countrey. And that the said Bischope may haiff our speciall licence therunto granted vnto him vnder Our priuie seall ; and that na Act or Constitution maid be the Assembly of Bisches or Clerks haiff anie force, strenthe or effect within our realm to bind anie of our subiects, without they be allowit, approvitet and confirmed be Ws, our Counsall and Esteat : And after the probation of Our Royall Authoritie, they to stand in full force and effect, &c.

Thus it pleased God of his grait mercie and grace to haiff me occupied the first monethe of my entrie with our Lords, about the end wharof Mr Patrik Galloway, returning bak againe from London, cam to ws, and vndertaking the Ministerie of the companie with me, (wha trauelit onlie in the Word and Discipline,) lyked weill of our ordour, and according to the faming, after the exerceis of fasting a haill ouk going before, ministrat the Holie Communion the last Sabothe of August, and sa continuing conform to our ordour in euerie pointe the monethes of September and October, in the quhilk, because my Wyff was becom grait with chyld of hir first birthie, and laught to be in Bervik, ther to ly for diuers reasones, I, obteining leive of the flok, convoyed hir thither, and retourned to my charge till the monethe of November; in the quhilk the Lords haiffing Mr Patrik with thame, thought it meit that I sould remean a space at Bervik, because the halff of the companie and my Wyff was ther; for ther was the Lords Abbots of Cambuskinnott, Drybrouche and Patley, George Dowglas of Parkheid, and dyvers vther gentilmen. To this I aggreet, and entering with them helde than occupied als neir the ordour leyed down as could win. And furlie I was never mair diligentlie and fruitfullie occupied nor that wintar: for by the exerceise quhilk I haid amangs our awin folks, to the quhilk reforted a number of godlie peiple of the town, because the publict doctrin in the Kirk was discharginȝ be a practising betwix the Lord of Hounsfdan, Gouernour, and Captean James, gyddar of our Court, called then Erle of Arran and Chancellor of Scotland. The guid Lady Wedrington, of whom I maid mention befor, being cowfines, and in credit with the said Lord Governour, obteined licence to me, for hir confort and of a number of maist godlie and zealous peiple, to teatche in a certean hous of the Town thryse in the ouk, to thair and myne grait ioy and consolation.

During that tyme the Communion was to be celebrat in Berwik, and therfor a certean dayes I teached to them the doctrine of Preparation before the fam, wherin that guid Lady fand sic instruction and confort, that sche ernestlie intreated me to sett down the substance therof to hir in wryt: the quhilk I did, the quhilk also sche schew me a space thereafter copied ower in her awin hand wryt, exceeding a thrie or four [leaves] throuche, for sche wrot verie fear. Sic was hir diligence and cair to grow in knawlage and practise of trew religion.

The newes quhilk we haid in the meantyme out of Scotland war verie euill, for Arran with his authorisid Archbischope began then to rage.

Diuerse gentillmen vpon naked and bear suspitionnes was apprehendit and put to schamfull execution. Amangs whom was the Lard of Drumwhafill, wha

drank a bitter cupe of his awin brewing, for he was a grait counfavour and doer in bringing haine Monsieur d'Obignie, and his fone in law the Lard of Meanse, a gentleman of notable gifts of body and mynd, and therfor mikle hated and fearit of these wicked men, whase deathe was als mikle lamented in Eingland as ever I hard Scotsman.

The Archbischope, that he sould nocht be behind, fell to wark, and in tyme of modification of stipends, sett down the form of a band, the quhillk all behoued to subscryve that gat assig nation of stipends ; yea, it was sa prosecut that wha foever refusid to subscryve was thretned with the los of thair benefices and leivings, yea fordar, with imprisounment and banisiment, in cais of anie spetches vttered in the contrar. Heirvpon, and sum vther forget causses, Mr Dauid Lindsay was put in the preafone of Blaknes, Mr Jhone Howifone in the Spey Towre of St Jhonstoun, Mr Andro Hay put in warde, and hardlie vfit ; yea, ther was nocht a guid man in Kirk or Countrey, but was put in sic fear, and oppressed with sic greiff, that they weiried of thair lyvis, and thought ws happy wha was away, and haid that libertie of body and mynd to serue our God and ease our conscience.

A grait number of the Ministerie kythed what they war, even sum at the beginning went throughlie with the Archbischope, but efter Mr Jhone Crag and Jhone Dunikesone the Kings minister yeildit : wharof that ane Mr Crage* haid stand constant verie lang and fussteined grait thretnings and boſt of Arran ; yit at last be weaknes and a ſort of ſophiſtication (caſting in a claufe " according to the Word of God," making, manifestam repuguantiam in adicito, as giff ane ſould fay, he wald obey the Pape and his Prelates according to the Word of God), he yeildit and subſcryvit, and drew with him the graitest part of the Ministerie of Scotland, quhilk was the heaviest newes that could com to ws ; for alas ! then the enemies triumphed, and all the harts of guid men war broken and diſcuragit. Yit ther war a few guid breither in Mers and Lawdien, wha, as they might, bathe keipit thamselues clein, and withſtude the aduersar, making sum ſtay to that grait defection, wha knawing that I was in

* Mr Crag at this tyme pronuncit a iudgment vpon the Erle of Arran in his face befor the King, faying, " As the Lord is iuft he will humble yow." The Erle, mokking him, ſaid, " I fall mak the of a fals frier a trew profet;" and fa fitting down on his knie, he fayes, " Now I am humblit." " Na," ſayes Mr Crag, " mok the fervant of God as thou will, God will nocht be mocked ; bot mak the find it in ernest when thou falbe humblit af the hiche hors of thy prude." Quhilk within a certean of yeirs thereſter (1598) cam to pas, when James Dowglas ran him af his hors with a ſpear, and flew him ; and his carcas caſt in an open Kirke beſyde, or it was buried was fund eattin with the dogs and fwyne. Mr Crag vtherwayes an excellent pretheſer, had diſchargit a fathful dewtie at court in all his ministerie, bot heirin grevit ws all to the verie hart.

Bervik, acquainted me with the mater, and send me the forme of the Band, with information of all proceidings. Wharupon, with grait motion and greiff of mynd, I peunit this Letter following and send in, togidder with a Letter in Latine, and the Controuerfies gathered to a few conclusiones confirmed with manifauld reasones and places of Scripture, directed to the Archbischesopes meache and graitteſt associat, Mr Alexander Home, Minister of Dumbar, prouoking him to anſwer giff he could, or giff nocht to bid his ordinar the Archbischope do it himſelf. Bot I haid nather anſwer of the an nor vther, and the guid breithring war therby mikle confordeſt and incuragit.

A iuft Copie of that quhilk the ſubſcryving Minifters firſt and laſt did ſubſcryve.

WE the beneficed men, Minifters, Reiddars, Maifters of Scholles and Collages, vndersubſcryving, teftifies and fathfullie promifes be thir our hand wreittes, our humble and dewtifull ſubmiſſion and fidelitie to our Soueran Lord the Kings Mat^e; and to obey with all humilitie his Hienes Actes of Parliament haldin at Edinbruche the xxij day of May 1584 yeirs; And that according to the fam we fall fehaw our obedience to our ordinar Biſchope or Commiffionar apointed, or to be apointed, be his Mat^e, to haue the exercife of the ſpirituall iurifdiction in our diocefe according to the Word of God. And in ceas of non obedience in the premitfes, our benefices, ſtipends, and leivings to vac, ipſo facto, and qualeſiet and obedient perfones to be prouydit in our rowmes, as giff we war naturalie dead; according to his Hienes Act of Parliament maid theranent in all poincts.

To the Breithring of the Minifterie of Scotland, wha hes latlie ſubſcryuit
to the Popiſh Supremacie of the King, and ambitius tyraſſie of
the Biſchops ower thair Brithring,

J. M. wiſheth the vnfenzit repenteſce.

THEIR is ſtrange newes latlie reported vnto ws (my breithring) that yie ſould haiff al togidder without ſtreakes yeildit to the aduerſarie, and nocht onlie be word conſentit, bot alſo be the ſubſcription of your hands confirmed, that horribble boundage and iklauerie, wharinto our Kirk of Scotland is brought be the leat Actes of Parliament, and this preſent intolerable tyraſſie of the fals Biſchopes; the quhilk, vndoubtedlie brought vpon yow be Sathan the Aduerſar of Chryſts kingdome, hes bein wrought be the meanes ather of malice and hatred againſt the treuthe knawin, or of ignorance, or then of grait weaknes.

Trewlie, my breithring, albeit I knew that of tham that wer Sathans instruments be feir and flatterie to bring yow to ſo feirfull a fall and greiws ſklander, ſum be new Julians, who altho they confeſſ they knew the treuthe of the fineare religion of Chryſt, yit for malice and hatred conceavit againſt it and the minifters therof, they haid rather bein of the Turks fathe then of the fathe of Minifters. And therfor following the fut ſteps of Julian, they perfectut the fam malitiuſlie, taking the leivings from the minifters, caſting tham in prefſone, baniffing tham the Countrey, overthrawing the Scholles and Seminaries apointed for the continuance therof; and wald vndoubtedly, with fyre and fword, perſew the faming, giff force and powar anſwerit to thair incenſit aire and bludie appetit. Sum ar mair leing, flattering and ambitius then was Amaziah, the Preift of the

Kings Chappell at Bethell, wha perceaving the prophets of the Lord to prophecie against King Je-roboams new forgit relligion, be serving to the quhilk his ambition and gluttonie was meanteined, he ceaffit nocht till invent treafone, fedition and all sort of lies against tham, and mak the King to banishe, impriffone and perfecut tham with all kynd of rigour;—mair auaritins and war myndit against Gods childring then Balaam the fals prophet, cursing and devyfing all meanes to mak the peiple of the Lord to fall in the hands of thair enemies, and furneting to Balak wicked and deuillithe connsall to intyse tham to defection from the trew worshipping, and fa to sin againſt God, to mak the fyre of his wrathe to kindle against than;—and, finalie, mair rashe and void of guid conſcience in maters of Relligion, then was Vrias the preift, wha thought idolatrus King Ahaz com-mand a warrand guid auenche for him to displace the altar of the Lord, and fett in the roum therof an new dresſit according to the form of the Altar of Damascus. Sum, wars nor the godles Atheift Machiauel, wha careing in thair fleiues maift cunning court craft, makes na thing of God, Chryſt and Relligion, with the Ministers therof, bot pages and flaunes to ferue to thair turnes: For if they may mak for thair course, and sic an eſteat of government as they wald haiff, O then they will ſpeak weill, and graithie eſteim of them; bot if they can do na thing for thair purpoſe, or can nocht ſuffer thair wicked attempts, or will nocht change and alter opinones when they will,—then can they nocht be ſufferit in a Comoun weill; they ar enemies to princes and lawfull authorities; they ar feditiuſ, proude and treasonable, and therfor man till exyll, banifment, preafeone and ſkaffauld. To theſe Hell is but a boggill to fley barnes, and Heavin but a conceat to mak foolles fean. And laſt, mair ethmik nor Numa Pampilius, eſteiming Relligion and worſhiping of God bot a ſuperiſtious terrour to the conſcience of peiple to hauld tham in awe and vnder obedience. This I ſay, althought they be, that works in this mater be malice and hatred, iudgit and damnet of themfelues, and whaſe portion falbe with the forenamed workers of iniuitie, to whom they ar lyk in lyff and doing; yit can yie nocht be purgit from communicating with thair feirfull ſinnes, in fa far as yie haiff conſented thervnto be word and wryt; wharas yie ſould rather haiff obeyit the Word of God, commanding be his prophet—“ Say nocht, a confederacie with this peiple, nather feir yie thair feir, nor be eſfrayit of tham, bot sanctefie the Lord of Hostes, and let him be your dreid: Suriie he ſould haiff bein vnto yow as a sanctuarie, and vnto tham a ſtumbling blok, and a rok to fall vpon.”* Gladlie wald I purge you, my breithring, of this firſt mean of malice and hatred againſt the treuthe and the meanteinars tharof. And alas! that anie occaſion ſould ever haiff bein offerit annes to think this of anie of that number. But what fall I ſay when I heir that ſum of yow heſ nocht onlie ſubſcryvit yourſelues, bot alſo, lyk desperat pest folks, deſtitut of Christian charitie, travelles to ſeduce and infect ſic as ar haill and wald keipe the right way, and betrayes the conſtancie of the beſt be delatting of tham to the Perſecutor; and that nocht onlie be telling the treuthe, bot be trattelles, lies and forgit tealles, lyk warldlie pykthankis, to mak your godlie breithring ather to mak defection with yow, or then to ſuffer extremitie in thair bodies. Alas for forow! whar is the fruiets of that doctrine of Loue and Charitie quhilk hes foundit ſa often out of your mouthes? Bot to let be charitie, whar is the hatred of malice and homecid! Alas! theſe ar rather the marks of bludie bureaus and crewall buchars of Sathan, the lier and murderer, then of the diſciplines of Chryſt; the takens of Turks, Paganes and Papifts, then of Christian peiple, to let be preſtchours and inſtructors of vthers. Wo is me for yow, vyles thir things be repented in tyme. Bebauld what it is to flyde bot a little from the treuthe, and mak a ſchisme in opinion from the breithering. When Sathan getts ans entres, to mak vntreuthe and falſhode fein to be born withall and yeildit vnto bot a

* Isa'ah, viii.

lytle, he gaes fordwart incontinent and begets in the hart a hatred and malice against the treuthe and profesiouen therof. Bewar, bewar, my breithring, mark Sathan's craftie deallings, cast out with him and resist him in tyme, least he gett the vantage and preueall, and mak the last wars nor the first; "For if we sin willinglie after we haiff receavit the knawlege of the treuthe, ther remeanes na mair sacrifice for sin, but a feirful looking for of iudgment, and violent fyre to deuore the aduersaries."*

Alwayes, my breithring, I wald willinglie heir yow all purgit of malice; bot I knew sum will say, I knew na better, and vnderstnd never throwlie the maters of the discipline, and, if we haiff fellit, it is of ignorance and nocht malice. Certeinlie, albeit, I feir that to be over trew in over manie of yow, yit it is a fchamfull thing to be hard tellit in your awin countrey, and abrod in other nationes, that yie, wha hes bein brought vpe in sa notablie constituta Kirk this twentie fax yeirs, in quhilk sum of yow also hes been pastors and teatchers nocht mikle les, and all hes born function and charge, nocht onlie in preaching of the Word, but in discharging of that vther als necessiar poinet of your ministerie, in rewling and governing of the Kirk with your fellow breithring thir manie yeirs bypast, to say that yie ar yit ignorant of the ecclesiastical iurisdiction and spirituall authoritie of the kingdom of Chryſt, and whow it differs from the temporall, bodelie, and ciuill polecie; what is the part and dewtie of the Christian magistrat in the Kirk; and, namlie, whither he ought to be maid a new Pape, to vfe tyrannie ower the Kirk, and conscience of men of the ecclesiasticall functiones, and giff that Satanical presumption and prude of fals bischopes may be tolerat in the Kirk of Jesus Chryſt, quhilk from the dayes of Constantine, be whase mair zealus affection, than considerat wiſdome, they gat warldlie ritches and honour, hes infected the Kirk, nocht onlie with all kynd of vyces against the second Table, but also hes rent and deuydit the faming, with sects, schismes heresies, and diſertiones, be thair ambitius debats, euer ftryng for sleat, wha might be hiest and graitest. Efter that amnes that command and law of æqualitie giffen be Chryſt was transgrefſed and violat, they nener ceaffit vnto the tyme they haid hoifed vpe that Man of Sin into the thron and roun of that onlie supream rewarl and head, the Lord Jesus; for Bisches wald be Archbisches, and they Metropolitanes, and they Patriarches, and sa Papes. Yie convein- it yourſelues in Generall and Provinciall Affemblyes, and in Prelbyteries, to the quhilk yeirlie, half yeirlie, and ouklie, yie reportid as ordinar members and charge bearers within the fam, and yit can nocht tell what ground, warrant, or authoritie yie did the fam vpon, as tho yie fould planlie say, yie did it nocht in fathe; and sa fo often yie finned and abbusid those holy conventionnes of the Kirk of Chryſt.

To your grait repruff, I man call to mynd the notable occaſiones of atteining to ſolid knawlage in thir maters that God offerit vnto yow, bot in loue, as of God his glorie, fa of your faules, as God mot lone myne. Forby and attour your privat ſtudies in reiding of the Scriptures, and fa monie lerned mens wrytings on thir pointes, aggrefing all in effect in maift ſweit harmonie, (wharinto, giff yie haid been als diligentlie occupied as God gaiff tyme and occaſion, yie neidit nocht to alleage ignorance for an excuse), whow war thir heads handlit publiclie in the Affemblyes? Was nocht the Generall Affembly, be the ſpace of fax or feavin yeirs, almaift hailelie occupied in thir queſtioneſ? War nocht the minifters, in all the quarters of the countrey, ernestlie exhorted, and, be publiclie authoritie, commandit to cears and feik the Scriptures diligentlie, and all kynd of wryties, auld and new, for finding furthe of the ſolide and vndoubted treuthe? Was ther nocht apointed confeſſions to be haid in all partes amangs the breithring, in thair ouklie exerceifes and Provinciall

* Hebrews, x.

Assemblies, from the quhilks men, weill instructed with reafones and iudgment of the rest, war fend, from tyme to tyme, to the General Assemblies, whar, bathe be privat and opin reaſoning, the opinione and ſentence of all men war examined and tryed, throw euerie head of the diſcipline of the Kirk; and after lang and often reaſoning, all put in votting, and be haill and vniorm consent and agriement of the haill Kirk, in a General Asſemblie, concludit, and digeſted in conclusion, and irre-giſtrat in the Books of the ſaid Asſemblie, and extract thereof ordeanit to be giffen to euerie Presby-terie throunchout the Realm, whidder giff this, ioyned with the continuall practife of the ſelff fam diſcipline, theſe diners yeirs by paſt, may mak ws inexcufable befor God, his Kirk, and Angelles, the verie blind wold may iudge.

Alas! deir breithring, ye may weill, for a ſhort tyme, think yow in guid eſteat that lerned nocht, because, as yie think, with les prik of conſcience, and danger of bodies and geire, yie may pas ower thir euil days: But O, fulithnes! put the cais, yie might put af in this maner manie thowſand yeirs, ans fall com the day when yie fall be forceit to compeir before that grait iudge, and giff an accompt of the diſcharging of that maist hie calling, when a compt falbe cravit of all the ydle houres, words, and doings that yie haiff ſpent. Sall yie nocht be then eſchamit of that wherinto now yie tak pleafour? Sall nocht this fillic caſe be turned in forowfull wanref? Sall ignorance then be an excuse befor him wha fall ſchaw himſelf from heavin, with the angels of his might, in flaming fyre, to tak vengeance on them that has nocht known him, namelie on ſic as hes neglect-ed and diſpyſit ſa manie guid occaſiones of knawlage miniftrat vnto them? What fall the flatterie and authoritie of your King and Biſhop then availl? Na thing, bot to be partakers of judgment as of fine, except repenteance intervein.

Oh! my breithring, yie ar farder in the miſt with this ignorance then yie ſuppoſe. For what hope fall Sathan haiff now (of whafe force, craft, and biſſines, yie ſa oftentimes warn your heirars,) to mak yow to yeild in the verie poindes of the doctrine of Saluation, ſeing he hes fund yow ſa eaſie to be overcom in the cais of the diſcipline, wharof yie haiff na les ſure warrand and ground refering to the mater in the Word of God, if yow haid luft to haiff lerned? What incuragment fall it be to the Papifts, that hes nocht bein negligent in lerning the vntreuthe, and ſtudeing controuer-ſies in thair ſeminaries, and wha now daylie prouokes ws to the combat, wheu they tie but a lytle threatning of the Prince, nocht of lyff, bot leving, and a finalle piece of flattarie of a fals biſchope, is able to ſhak yow from your grounds, and mak yow to fall for leak of knawlage; yea, to ſuffer the wall and blokhouſſes of your diſcipline to be demolifhed and doong down, thinking (as indeid they may) it wilbe eaſie to make the braiche, and win the hauld and citie of your doctrine and Kirk? Sall they nocht, I ſay, haiff guid caufe to hope weill of the victorie and conqueit? Sall they nocht haiff reaſone till affirme that quhilk they haiff ſa often ſpoken and wryttin, That the miſtiers of Scotland is bot a ſort of ignorant and feible beaſts, nather dow abyde reaſoning nor thretning. My breith-ring, the Deuill hes maid a grait brak amangs yow, and with ſmall forces, and few ſtrakes, gottin a grait victorie ouer yow; and yit yie will find that he will nocht content nor ſtay ther, but as a victor puſt vpe, will preas fordwart. And, therefor, in the tender mercies of God, for the cair I haiff of your ſaluation, extreamlie indangerit now, when fame is loft and gone, I man apply vnto yow an extream and harde remeade, to pluk yow if poſſible out of the claves of Sathan; to wit, that feirfull commination of the Apoſtle to the Hebrews, "It is imposſible that they quhilk war annes lightned, and haiff taſted of the heavinlie gift, and war maid partakers of the Holie Ghoſt, and hath teafeſted of the guid Word of God, and of the power of the world to come, if they fall away, falbe renewit againe be repenteance: ſeing they crucifie again to thamfelues the ſone of God, and makes a mok of him. The erthe, quhilk drinks vpe the rean that comes vpon it, and brings furthe herbes

meit for tham be whome it is dressit, receaneas a blessing of God. Bot that quhilc bears thornes and breires is reprobat, and neir cursing; the end wharof is to be brunt."* Yit breithring weilbelouit, we are perfaudit of better things, and meit for saluation of yow, whowbeit, we thus, with the Apostle, wryt to terrifie yow, and reclame and reafe from this fall, and keipe yow bak from farder and wars. Alas! what a face fall yie haue to com befor the godlie and fathful breithring of the contry, when it fall pleise God to delyver his awin Kirk, and reflore it again to the former or better estat? or rather, What a conscience and mynd fall yie haiff, when yie remember, Reid or heir that wa pronounced be Chryſt vpon tham be whome ſklander and offence comes! And, O! whow manie godlie hartes, bathe in Scotland and Eingland, yea, in France, and all reformed Kirks, ar crewallie wounded with this fact of yours, and that noct without grait caufe. For, als lang as the haill ministerie ſtud conſtant, ther was guid hope of a happy redres of maters; bot now, be this fact, yie haiff giffen the Deuill entres within the walles of Jeruſalem to ſpoill and deſtroy all the guid and conſtant ciſciners thereof, wha will noct defyll thamſelues, bow thair knies to Baall, and eat ſwyneſ fleche with yow. What will yie think when yie com to that vers of the 50th Pſalm: " Vnto the wicked this fayes God, What hes thou to do to declar my ordonnances, that thou fouldeſt tak my couenant in thy mouthe? ſeing thou hates diſcipline, and hes caſten my Words behind thiſ." Wald to God yie fouldeſt be fa moued thereby as was the lerned Origin, wha, after he haid bein inducit, throw weaknes, to ſacrifice to Idols, thereaſter coming vnto the Kirk to preache, caſting vpe the buik, he fell, be Gods prouidence, on the ſam place of the Pſalm, and burſting out in teares befor the peple, he maid a maſt dolorus and bitter lamentation and invection againſt himſelf, as yie may reid in his Lyſ, recordit be Suidas. And, finalie, what a dart to your pure conſcience fall that fenſence of Chryſt be, " He that denyes me befor men, I will deny him befor my heavinlie Father." For yie knew, that whoſoeuer heires the Word of God and does it noct, manlie in the tyme of tryall, ſchawes noct that he is ſolidlie groundit in the ſam, denyes Chryſt, as he himſelf teatches in the 7th of Matthew, vtherwayes, " Manie fall com vnto him on that day, and ſay, Lord, did we noct prophecie in thy name? Did we noct work miracles and caſt out deniles?" Bot he will anſwer, " I knew yow noct; depart from me, yie workers of iniquitie."

Bot it may be that ſum of yow, your vnhappy complices and counſallours in this courſe, thinks and will ſay, What neids all this ado? Why ar yie fa hat in threatning? the mater is noct of fa grait weght, &c. Alas! my breithring, miserable and lamentable experience, except God of his mercie prevent it, I feir fall teatche yow and the pure Kirk of Scotland what ye haiff done, and whow grait and fear ar the conſequents that infewes on your fact. For firſt, be the approvynge of that Act of Parliament ament the Kings ſupremacie in all caufes ecclieiaſtically as ciuill, and na appellation to be maid from him, yie haiff noct onlie fett vpe a new Pape, and fa become trators to Chryſt, and condicendit to the cheiff error of Papiftrie, whervpon all the reſt dependes; quhilc, giff it be noct to deny and refuse Chryſt, I knew noct what it is fa to do. Bot farder, ye haiff in fa doing granted mair to the King then euer the Papes of Rome peaceblie obteined, whow tyraſnullie and ambitionie foener they fonght the ſam; for the Comſalles of Conſtance and Basil decreit in the Papes face, and be infinit argumentes of reafone and scripture evicted, that it was noct onlie a veritie bot a point of fathe, The Councell to be aboune the Pape, and appellations to be maſt lawfull from the Pape to the Councell. And fa from the Pape ther was ener appellations to the Councells, rewrit be the Word of God and his Spreit, wherin the trew Biſhopes and Paſtors, and Doctors of the Kirk fatt as Chryſts officiaſ, to iudge and diſcern on maters ecclieiaſtically, according

* Hebrews, vi.

to the Word of God. In the quhilke the best Christian Emperours that euer war, Constantine and Theodosius, sat in na hier degrie than the pastors as obedient members of the Kirk, humblie to be governed and rewled with the rest be the scepter of the Word of God, and nocht as Heads and Lords to command and rewll ower it, knawing the Lord Jesu Christ was onlie King and Emperour thair. Bot yie haiff subferyvit, that whofoeuer, in anie maters ecclesiasticall, declynes the King and Counfalls iudgment, falbe reput and punished as a traitour. What I pray yow giff these profet Papilles and Jesuites that flockes ham out of France, Spean, and Italie, and finds graitter favour and credit in Court, then all the Ministers, what if they fall challange yow for the Doctrine of Justification, frie will, reall presence, and the rest of the heids of religion, for these, as chieff maters ecclesiasticall, fall the King and his Counfall be iudge to yow, and na appellation be maid vnder the pean of treason? What fall then, I pray yow, becom of religion and the professors therof? fall they nocht be ather forced to deny Christ, or maid to disput with the torments apointed for traitors? and syne this for a clok to be easten ower it, It is nocht for religion, but for hie treason that sic ar fa handlit. Do yie nocht heir espy the craft of the crewall feind, wha dar nocht, in this age of knawlage and light of the gospell, oppon himself against the treuthe, as the Scrybes and Phariseis durst not gainstand the doctrine of Christ, bot feiks, vnder pretence of Lawes, and clok of iustice, to mak the godlie and trew professors and preachers to be shamfull spectacles, that therby men may be eschamit of the veritie of the Euangell; even as Christ was put to deathe vnder the nam of sedition and treason.

Secondlie, yie haiff taken away, be your subscriptiones, the lawfull powar of the Pastors and Doctors and Eldars of the Kirk, to convein thamselues in the nam of na erthlie prince, nor temporall authoritie of King, nor for na erthlie nor temporall effears, bot in the nam and authoritie of Jesus Christ, King of Kings, Lord of Lords, the onlie Soveran rewlar and commander within the Kirk, quhilke is his kingdome spirituall, and nocht of this wrold, till intreat of things heavinlie and eternall, quhilke directlie concerns the faules and consciences of men: The quhilke powar they haiff of Christ plaulie in his Letter Will, ioyning a maist comfortable promise against sic grait difficulties that behouit till aryse in the discharge of sa hieche an office. " Whanfoeuer twa or thrie of yow falbe comenit in my nam, I falbe in the mids of yow." Leaning vpon the quhilke powar and promise, the Apostles and Disciples conveined thamselues sindrie tymes after the resurrection of Christ, and efter his ascension, to choise ane in the roume of Judas;* they assembled the haill congregation to the election of the Diacons:† and now efter a grait manie kirks war planted, nocht onlie amangs the Jewes, bot also amang the Gentilles, the Apostles and Eldars assembled thamselues in a Generall Counfall at Jerusalen, to determin in the question moued about the circumcision, and sa furthe. For when the command be Christ is giffen ather to the heirars to heir, or the pastors to feid, or the doctors to teache, or the eldars to govern or rewll, surlie be necessarie of relation, it man be that he giffes them alfo authoritie and powar in his name to convein togidder and with thair flockes for that effect. Sa that be that act of Parliament quhilke discharges the Assemblies and Conventiones of ecclesiastical office bearers, is restranit that friedome quhilke Christ Jesu hes giffen to the officers of his kingdome, to convein for discharging of the dewties and callings quhilke he hes leyed on tham, to be vfit for his service, and saluation of his peple. And trewlie als weill might they haiff dischargit the conventiones for heiring of the Word and ministracion of the Sacraments, as for the exercelsing of discipline and government of the Kirk; seing this is na les leyed on the bak of the officiaris of Christ's Kingdom, as a speciaill part of thair dewtie and

* Acts, i.

† Acts, vi.

charge nor the former, and hes the command and powar giften to vfe it na les then the vther, without careing for anie authoritie or command of men. For that quhilk Chryſt ſa ernētliſt repeates to Piter, quhilk alſo is commoun to all Paſtors, Feid ! feid ! feid ! iſ nocht onlie be Word and Sacra-ments, bot alſo be discipline, rewling, and government, as the mater iſelfe declares, the word ſig-nifies, and the ſimilitud planlie proues. And what, I pray yow, meines that comand of Chryſts till the Kirk, that iſ, the ecclēiaſtik ſenat or afſemblie of the office bearers, as the lerned expones it, “ And if he refu'e to heir the Kirk, let him be unto thie as an Ethnic and Publican ! ” giſ the Kirk hes nocht powar and authoritie of iudgment giſten to it be Chryſt ? And that, “ I giue yow the keyes of the kingdome of heauine, whatſouer yie louſe on erthe falbe lowſit in heavin ; and whatſouer ye bind on erthe falbe bund in heavin.” War thir keyes giſten to anie king or magiſ-trat ? or flowes the powar therof from humean ordination ? And finalie, what meinethe the Apoſtle to the Romanes xii. when he to ernētliſt exhortes euerie officiar in the Kirk to diſcharge thair calling diligentliſt ? Willes he tham till abyde the commandiment of anie erthlie king or prince ? Na, als frilie as the King hes his powar and authoritie of God the Creator to diſcharge his office in things ciuill and temporall, als frilie hes the paſtors, eldaſ, doctores, and deacones of the Kirk powar and authoritie of Jeſus Chryſt the Reſeemer to do thair office in things heavinlie and ſpi-rituall. But I purpose nocht, my breithring, to iinfift with yow in prouing of maters at thiſ tyme ; bot taking thiſ to be ſufficientliſt tryed and concludit vnto the tyme I heir anie reaſones alleagit be yow or anie vther in the contrar, I wald diſcouer vnto yow the fairfull conſequenes of thiſ your yeilding, tending to the wrak of Chryſts Kirk and the libertie therof.

It was onlie the Aſſemblyes and Preſbyteryes, as all that feires God, yea, and the enemies tham-felues knewes, that was the ordinarie mean to keipe the Kirk of Scotland from the pollution of vycies, herefies, and ſchifmes ; the quhilk now being takin away, vyce and wickednes fall owerflow, for wha fall tak ordour therewith ? — the Court and biſchopſes ! Als weill as Martin Elwod and Will of Kinnmont with flealling on the Bordours. Heretie, Atheiſme, and Papitrie fall brak in, for wha fall refiſt it ? — the biſchopſes ! Put the cais, that ſic wha hes fauld God, relligion, and heavin for thiſ preſent warld and the thiſes therof, could haiff the grace to gainſtand, the Atheiſts and Papiſts, and cheiſt meanteiners of Athetie and Papitrie, wilbe graittier in Court (fra the quhilk the biſchopſes hes thair powar and authoritie, and can, nor dar do na thiſ without ſpeciall leine and command therof) nor the beggerliſt biſchopſes and all thair clergie can be. And laſt, the ſchifmes and controuerſies that aryſes and ar fawin be Sathan falbe na wayes componit nor extinguiſhit be the brotherlie and humble conuentioneſ in æqualitie, (as the happeſt experience of fax and twentie year bypaſt hes proven our Aſſemblyes till haue done,) bot contrarie wayes, be the proude am-bition and vanitiſ of the biſchopſes, they falbe daylie foſterit, increaſſit, and augmentit, the pruiff and experience wheroſt yie may reid after the firſt thrie hounder yeirs of Chryſts Kirk, when the perſecutiones war endit, and the biſchopſes began, vnder Christian Emperours, to gett eaſe, honour, and ritches, and braking the commandiment of Chryſt, began till vſurpe lordlie authoritie and pre-heminence over thair breithring. Fra thiſ tyme, as never of befor, miſerablie hes the Kirk been cut and denydit be controuerſies, ſchifmes, and herefies ; ſa perniſtious hes it bein to ley aſyde the Word of God, and right rewſles of governing of his Kirk be æqualitie amangſ the paſtors.

Thridlie, yie haiff conſentit and ſubſcryvit that thiſ biſchopſes fall haiff the owerſight and rewling of all the Kirks, according to the powar quhilk they receave of thair Pape and head. Quhilk of-fice hes na warrand in the Scripture of God, bot is an inuention of Sathan brought in be ambition and auarice ; yea that preſumptuous and lordlie authoritie over the reſt of ther breithring is plat con-trar to the word and commandiment of Chryſt ; Matth. 10. 19. and 26. 24. 28. and of Luc, 12.

14, 15, 16, 17, and Pet. 5. 1. &c. And that mangrell melling with ciuell and warldlie maters, exerceising indicatour in ciuell and criminall causses, loudlie cryes that they war neuuer of Chryſt, whaſe kingdome is nocht of this warld; wha refusid to be maid King be the peiple, yea wald nocht fa mikle as deuyd the inheritance amangs breithring, albeit a charitable turn; and all for eschewing of incumbrance in erthlie maters, quhilk might hinder him from the spirituall and heavinglie wark of his Father for the quhilk he was fend. And by and attoure the vnlawfulnes of the office quhilk the Scripture and nature of the kingdome of Chryſt can nocht bear withall, the perfones that prefentlie yie haiff ſubſcrysit obediance vnto are infamus vyle men, nocht onlie of the bas and curſeft fort amangs the peiple, as war the preifts of profan Jeroboam, bot maift diſſolut and ſklanderis in all thair lyff, be whaſe cairfulness in gathering vpe the woll and milk, and cairleſnes in feidng of the floks, and evill exemplē in all kynd of vyce, na mervell it is giff innumerable faulles drown in ignorance, periflie in thair ſunes, and lie without God or religion.

Therfor, now I beſeik yow, my breithring, rightlie to confidder, and deiplie to pondre this mater: Whidder haid it bein better to refuse, and vndertak the diſpleasure of ane erthlie Prince, wha onlie hes powar ower the body, (and that na mair nather nor it pleaſes God,) and haiff eſteimed all this warld but dirt and draff vnder your feit, in respect of his luiff and obediance, wha could haiff given yow again a houndrethe fauld in this lyff, and the lyff eternall to the guid? Or to haiff conſentit, and incurrit the hiebe diſpleasure of Chryſt Jesuſ, the grait Heavinlie King, wha, efter the bodie is flean, may caſt bathe it and the faull in the fyre of Hell; and the offence and deteftation of all the godlie and fathfull for the ſchamfull denying of fa guid a maifter, betraying of the friedome of his kingdome, ſkandering of his Kirk, and offering occasion to the aduersars to triumphle and be incuragit. Again, I fay, for Gods caufe, and your awin ſaluation, enter in deiplie to wey and confidder what yie haiff done, that the hynoufnes of the fact may mak yow to abhore yourſelues and be vnfeynitie caſt down therfor. For haiff yie nocht be your hand wryt, the feall of your treuthe, bund yourſelues, as flaues, to the wicked appetit and affection of a blind godles Court, overflowing with all kynd of fine and impietie? and to a Biſchope, O fy! to whom I can nocht giff a vicius epithet mair nor another, and I am ſure a thowfand wald nocht expres his vyces, as yourſelfſ, and all the warld, is witnes? And that quhilk is warit of all, haiff yie nocht brought the libertie of the ſpreit, and preaching of the Word of God, the diſpenſation wharof is concredit vnto yow, in maift abominable thralldome? Sa that yie dar nocht reproue vyce without exception of perfones, nor pretche the treuthe frilie, as your God, your buik, and your conſcience, teatches yow, and commands. For, dar yie now rebuk the contemmers of God and religion, and fathfull ministers therof, the blaſphemar of Gods nam and his treuthe; diuellis the diſſimulation, yea, open diuelrie, periurie, perſecution, tyraſtie, crewaltie, opprefſion, drunkennes, huredome; feruing of God and man; ambition, auarice, flatterie, leing, braking of promife, tricking, taunting, deceauing, profanation of the Word of God, ſacrilage, ſimoniſ, wiſchcraft, ſchamles obſcenitie, vilanie, apoſtaſie, and mensuaring of that quhilk the mouthe hes profeſſit, and publiclie ſpoken and teatched, the hand hes often ſubſcrysit with the grait aithe of the Lord maid and interponit therin? ſeing your new erected paprie, and, namlie your famus Ordinar, the Archbiſchope, to whom yie haiff bund your obediance, is al togidder feſtered and owergean with them.

Now, as to that nam of obediance, quhilk is cravit in a fair and honest maner, to clok a maift filthie and vnhonеſt mater, mister I to wryt anie thing to yow theranent? for can yie understand or teache anie vther thing theranent nor this, Obedience, except it be in God, and according to his command, is na obediance, bot fin, rebellion, and diſobedience, the quhilk is as the fin of wiſchcraft, wickednes, and ydolatrie befor God, as Samuel teatched King Saul in his awin face. That quhilk

man, following his awin iudgment and ill affection, calles rebellion, treason, and disobedience, is allowit befor God as dewtifull diewtie, guid obedience, and feraunce. And contrar, was nocht Sydrach, Misach, and Abednego cast in the fernace be Nebugeduezar, King of Babylou, for thair disobedience, in nocht falling down to worshippe his erected image? Was nocht Daniel cast in the den of Lyons for disobedience, becaufe he brak King Darins godles law, in making his prayer thryse a day toward Jerusalem, and wald nocht giff sa mikle as a feerleit consent to fett vpe the King in Gods stead? The gard of King Saul disobeyit him, commanding be his awin mouthe, to slay the preifts of the Lord. Sa did his awin sone, guid Jonathan, and wald nocht bring in Dauid, bot conforted him, and set him on his iorney. The Medwyffes; King Pharo; Itiada and the haill esteates of Juda; bludie Athalia; Lobna, a citie of the Leuites preifts; the apostat King Amazia; and innumerable ma in holie Scripture, whase doings, neuertheles, the Spreit of God com-mends, and as dew obedience to God and thair superiors, hes left thani inregistrat in his Holie Buik to be followit.

In graitem humilitie and dewtifull reuerence of that maist lawfull authoritie giften be God to Kings and Magistrats, and yit in eurage and bauldnes of spreit, for the glorie of my God and libertie of the Kingdome of Chryft, defaced alas! and brought vnder vyll flauerie be the pernitius flatterers of princees, wha deiseing them in thair conceattes, makes them to tak vnto them absolut powar to do what they list, and trampe the Kirk of Chryft vnder futt,—I will tak this proposition to defend against the best and maist leruit of thair courteours, court bischopes and ministirs, prouyding they disput be Scripture and guid reafone, and nocht be the Blaknes, Spey Tour, Gibet and Maden, That to obey the King of Scotland, as he craves presentlie obedience according to his last acts of parliament, is treason against Chryft, and disobedience, yea rebellion to his Word and Command; and therfor whaoeuer may stay and withstand him be refusall of obedience or vther wayes be ordinar and lawfull meanes of thair calling, and does nocht, is a treator to his Maiestie, Countrey and Kirk of Chryft within the faming. And lefft yie, my breithring, or anie vther fould tak this my pleyn schawing of the treuthe in an euill part, the Lord God of heavin is witnes to my conscience that I mein na contempe or disdean to his Graces ather perfone or lawfull authoritie, nather does this proeide of anie euill will or defyre of revenge for anie wrang done to ws; bot the Lord knawes, befor whom we walk, that the fisches and fobbes of our dolorus and maist affectioned harts toward his weill and amendment, is with teares powred out daylie for that effect; and whom I knew assuredlie that all the godlie in Scotland and Eingland wald obey, loue and reuerence aboue all fleche as thair awin naturall and born Prince, giff leaving thir godles Counfallors and courses he wald rewll in the feir of God, and establis the kingdome of Jesus Chryft according to his Word. Therfor alas! my breithring, yie haiff vnder the name of obedience defylit yourselff with these crymes that Samuel convicted King Saull of, for nocht obeying the Word of the Lord. And the exemplis of Gods fervantes in thair feir of his grait Maiestie and constancie in standing in his treuthe and obedience stontlie, nochtwithstanding danger of lyff, yea terrible torments, may be feirfull judges fett befor your conscience to condemne yow, except yie repent. Peter and Jhone ar bathe be word and exemple crying vnto yow, That it had bein better to obey God nor man.

But me thinks I heir sum of yow lamenting and saying, It was weaknes and feiblenes of this freall nature that maid yow do this thing. Trewlie, my breithring, weaknes and infirmitie is natu-rall to fleche, and hes oftentymes maid the childring of God to flyde and fall, for sa did Dauid in adulterie and murdour, Peter in the threifauld denyall of his Maiester, and the zealus Origin of whase fall I spak befor. Wharfor in that ceas onlie the remeadiie incontinent without delay is to be fought; for it is manlie, and of weaknes to fall, bot to ly still and fleipe in sine without remorse or amend-

ment, it is the rod of reprobation. It is a thing maist feirfull to deny Chryſt, but far mair nocht to confes him constantlie agean vnto the deathe. It is a horrible mater fa to ſklander the Kirk of God, bot far mair to continu therin, and nocht to repear and remoue the fam. And therfor I exhort yow, deir brethring, maift ernestlie and tenderlie in the bowels of the Lord Jefus, and admonife yow, befor God, his Angelles and haill Kirk, that yie pres with ſpedie repentaunce till amend this miſerable miſ, and repear fa mikle as can ly in yow this bealfull brak. That yie meditat and cry with Dauid, that is, with the contrit ſpirit and broken hart of Dauid in that 51 Psalme; yie go abyde with Piter! Yie lamentable! cry out and invey agaift yourſelues with Origine, and mak the ſtreames of your bitter teares deleit and wafhe away that subscription, and the wound of your ficheſ and found of your ſobbes, blaſ abrod your repentaunce for that denyall of Chryſt, and thereaſter conſtantlie confes him with Piter vnto the deathe; and that ſpedelic before he cum in iudgment, and deny yow before his heavinlie father. And finalie, in conclusion, to remoue bathe the publīc ſklander and wa pronuncit againſt wharby it comes. I ſie nocht whow it can be don vtherwayes, then giſſ yie com bauldlie to the King and Lords of Chacker again, and ſchaw tham whow yie haiff fallin throw weaknes, bot be God his powar ar riſſu againe; and thair, be publīc not and witneſ takin, frie yourſelues from that ſubſcription, and will the fam to be deleit, renunciing and deteſting it planlie, and thereaſter publīc lie in your fermonds and be your declaration and retraſtation in wryt preſented to the haill Kirk, and fathfull manifeſt the fam. Let tham do with ſtipend, benefice, and lyff itſelf what they liſt, yie will ſtik be Chryſt, wha knawes what ye haiff neid of, and will prouyde for yow ſufficientlie, yie ſerving him in this lyff, and bring yow heirefter to his glorie in the lyff euerlaſting. The quhilk that yie may do, and thereaſter conſtantlie ſtand vnto the end, I fall ernestlie call to God for yow, to affiſt yow with his ſtrong and almighty ſpirit for the glorie of his awin name, the reparation of the grait offence and ſklander of his Kirk, and your ioyfull receaving again in the number of Chryſts wariorū and citicinēs of his Kingdome, and Capteaneſ of his armie, with whome fechting lawfullie in ſuffring heir, with him we falbe crownit with immortall glorie in the heavines whar he leives and ringes with his father for euer.

This Letter, with the conclusions and arguments befor mentioned ſend hame, and going abrod, did mikle conforſt the conſtant, and crab the enemie. Twa of our ſtudents in Theologie for copeing therof, and ſending to breithring, war fean to flie, and com to me to Bervik, Mr James Robertfone, a verie guid brother, now miſter of Dondie, and Mr Jhone Caldcleuche, whom I receavit gladlie, and wha after certean monethis abyding with me at Bervik, we paſt fouthe togidder to Londone. Also an Wilyeam Erde, an extraordinar witneſ ſteired vpe be God; wha being a masone of his craft till he was paſt twentie yeirs and maried, lernit firſt of his wyff to reid Einglis, and taken with delyt of letters he himſelf ſtudeit the Latin, Greik, but ſpecialie the Hebrew langage, fa that he haid his Byble als hamlie to him in Hebrew as anie vther langage: The quhilk being knawin to the Kirk, and the giftes he haid beſyde, bathe of knawlage and vtterence of diuinitie, he was maid to leauue his handie craft and tak him heallie till attend vpon the Collage and exercies, whar he profited fa that within few yeirs that he was callit and placed

in the Ministerie at the Kirk of St Cuthberts, vnder the Castell wall of Edinbruche, and is now a notable man for vprightnes and grait lerning and reidng. This brother for iust feir cam away also, and abaid with me a space in Bervik. The cause of his feir was the apprehending of his fellow laborar, a graue and godlie brother, Mr Nicol Dalglaish, keiping of him in clos pessone and putting him till ane essaife, of ernest and deliberat purpose to haiff execut him as a trator, oulie for the sight of a certean letter com from Mr Walter Balcanquall to his wyff, bot the faise wald noct fyll him, wherat the Court was verie crabbit. That worthie brother, and now ancient father in the Kirk, was verie euill handlit, and stude wonderfull constant.

That sam wintar to thir hard newes from our awin countrey be northe, cam vnto ws far harder newes from southe out of Londone, of the departour of Mr James Lawfone ther ; wha for giftes and estimation was cheiff amangs the ministerie : For, efter my vncle Mr Andro, with the said Mr James and certean vther of the breithring, haid in the monethe of July visited the Vniuersities of Oxfurd and Cambridge, and conferrit with the moft godlie and lernit ther, retournit againe till Londone, partlie throw his trauell and alteration of the eare, bot chieflie for the causles twitched befor of the behauisour of some of his awin flock, wha haid subfcryvit a Letter* calling than wolffes and hyrlings, Mr James, being a melancholian of constitution, falls in a heavie disease quhilk refolued in a melancolius dysenterie, quhilk be na meanes of medecin (whowbeit he haid ther a number of maift lerned and godlie) could be cured, bot efter dyvers monethes feiknes he died, speiking till his vtter houre maift holilie to Gods glorie, and confortable till all the heirars ; bot his deathe; and speitches, quhilk were manie and notable, I leane to tham wha war present. Bot verelie this was a grait los, and diharting amangs ws, and haid vndone diuers of ws, giff God by his word and spreit of consolation haid noct vphaldin ws. His wyff (whom for hir rare and maift fweit giftes of knawlage, denotion, tender and maift zealus lone towards God, his servants and all that loued the Lord Jesu Chryſt, I can noct of dewtie and conscience bot mak mention of, for a happie memorie to the posteritie,) was in readines to go to him, and cam to Bervik euen about the tyme of tha dolorus newes, wharof she knew na thing till she was by a convoy brought bak again to that maift godlie and comfortable hous to all the servands of God, Huttonhall. Bot, as euer perfone in that esteat, sche kythed the fruicts of trew Christianitie, noct

* The copie of this Letter is amangs my fcoralles.

onlie at that tyme, bot all the dayes of hir lyff to hir death, leiving as a trew weidow and relict of sie a housband, in fasting, prayer, meditation and exerceise of the warks of mercie and loue, instructing the ignorant, sweitlie admonisfing the offendars, conforting the afflicted, visiting the feik and diseased in body or mynd, and perfeuering in prayer with them vnto the end : sa that hir refreshings and pastyme was to tak peanes in these exerceises. Thus sche leived in Edinbruche fevin or acht yeir efter our retourn, a remarkable mirroure of godlie weidowheid, and died with als grait mean and misffing of the godlie in all degries, namlie the pure, as anie woman that euer I knew. Sche was my speciall acquaintance and confort in Chryft from the deathe of hir housband to hir lyves end.

My wyff was at the fam tyme grait with chyld neir hir birthe, and heiring of Mr James deathe, wha by the comoun and publict respect was to hir in affection a father, brought vpe daylie in his hous and companie with his wyff, sche doolit and bursted fa, I being in Newcastell with the Lords, that they war all in grait fear sche sould haiff parted with her birthe. Amangs whom a godlie fuddart, named Francis Goodwin, conforting hir, sayes, " Tak heid what yow do, Mistres Meluin, that yow becom nocth an vnaturall murdererar of that quhilk is in your bellie, quhilk by appearance is a man chyld ; and yow knaw nocth if God may mak him to supplie a place in his churche againe." Within a monethe thereafter sche was lichtar of a man chyld indeid, whom, be imitation of Josephe, I callit Ephraim, because God haid maid me fruictfull in a strange land ; praying God of his grace, nocth regarding my sinnes and vnthankfulnes, to mak anie mean instrument in his Kirk. I can nocth expres the cair, kyndnes, and tender affection quhilk God kindlit in the harts of that peiple towards me in behalff of my wyff and chyld : For certean I am, if all hir frinds and myn in Scotland haid bein about hir, it was nocth in thair powar to haiff vsed hir fa cairfullie, lownglie, tenderlie, and diligatlie ; and namlie, I war maist ingrat if I sould forget my guid, godlie, and maist courteus Lady, my Lady Wedrington, wha wated on mair cairfullie then the maidwyff, and receavit him from the wombe in hir awin skirt, and finding him nocth liulie, maid hast to the fyre, and thrusting in her curshar, brunt it, and helde to his naisthrilles, wherby he quicned and kythed signes of lyff. This I fa particularlie sett down, partlie till extoll the cair and prouidence of God towards me, and partlie to moue the chyld to sett himselff to the knowlage and service of that God wha thus brought him from the wombe. He was born the 15 day of Januar, in the yeir 1584.

About the middes of Februar, after a grait humiliation and fast for all thir causses, and confort of the holie communion keipit at Newcastle, the noble men, partlie because they perceauit that thair lying neir the Border indangerit thair frinds, and partlie at the desyre of hir Maiestie, past southe, and after they haid remanit about a monethe in Northwitche, they cam to Londone; and I returning to Bervik, as my calling requyrit, preparit my wyff and companie, and followed to Londone be water.

My guid Lady Wedringtoun wald neids detein my young fone, and haiff him in plege till my retournynge, wha lykwayes, with our vther maist cairfull and lowing frinds in Chryft, maid guid provision for our voyage. Mr Walter Balcanquall cam down from Londone, and fending for his Wyff, went in company with ws. We war in nomber about twoll persones passingers inbarkit about the beginning of Merche, bot be contrarie windes, with grait fascherie and feiknes, war put in in Timmouthe, whar we ley fax dayes, and again lanching furthe vpon the fourt day we arryvit at Londone, whar meitting with my Vnkle and his companie, we war nocht a lytle conforted.

1585.—A lytle efter the noble men cam to Londone, and I entered againe to my awin charge, mikle helped and incuragit be my Vnkle, whom the noble men drew to tham, and maid him thair domestie. Our tentationes then war verie grait, for be Ambassatour efter Ambassatour fend to hir Maiestie, first we war callit a grait stope bak from our frinds, quhilk maid tham and ws bathe to tyne hart and almaist dispear; bot syne it was ernestlie futed that we sould be put out of Eingland, and manie promises maid for that effect. Sa that indeid we luiked for na thing bot to be put from Eingland as Scotland; bot the Lord our God haid heirin a guid wark in drawing ws neirar and neirar unto him, and making ws knew that he was to wourk that wark himselff for his awin glorie. And therfor, first in the simmer he fend a Pest, quhilk past throw the principall Townes, and raget till almaist vtter vastation in the Townes of Edinbruche, St. Andros, St. Jhonstoun, and Dondie, in sic fort that the comoun clamer of the peiple was against the Court. With this sic vtragius tyramie was vsit be Arran and his licentius, proude, impudent Lady, that all esteates misflykit and weiried at the sam. Thus God prepared the peiple at hame that simmer; and at the hervest, togidder with the raging pestilence increassing mair and mair, namlie in Edinbruche, the Lord fend sic tempest of wather and rean, that all began to cry, the Lords hand wald nocht stey vnto the tyme the ministers of God and noble men war brought hame againe. The quhilke

when our frinds perceavit, they maid ws aduertisement, bot the difficulttie was in purchassing of licence, quhilk our vnfrinds, confederates with Arran, wald nocht suffer to be granted, till God prouydit in lyk maner a motiue for that, to wit, the flauchtar of the Lord Ruffell, Warden, at a day of Trewes, vpon the Bordour. The quhilk, for all excuses could be maid, crabit fa the Quein that sche licenced our noble men ioyned with the Hamiltones to return to thair frinds in Scotland. And fa efter a verie ernest exerceise of humiliation, keipit be our haill companie at Westminster, wharin manie teares war powred out befor the Lord, and the hartes of all weill prepared, about the beginning of October, the Erles of Angus and Mar, with the Maistir of Glames, and thair companies, past from Londone, and with thame my Uncle Mr Andrew, Mr Patrik Galloway, and Mr Walter Balcanquall, wha coming to the Bordour, the Lord Hamilton and those that war at Bervik cam to tham; and as they enterit in the countrey, ther refforted vnto tham without deley the haill Bordours est and waft, conducted by thair Lords of Hume, Boduell, and Maxuell, and marching fordwart with diligence cam to St. Ninians Kirk, a myll from Sterling vpon the first day of Nouember, and ther camped to the number of ten thowland horsmen. In this mean tyme, proclamationes with all diligence was send athort the countrey, and double this number war conveinit within the town of Stirling, but nocht halff fa resolut and weill hartet to fecht in the quarrell as our men war. Sa, to be schort, on the morn foone be brak of day they vnbefett the town, and with grait quietnes and vniuersitable courage ministred be God, scaled and clam ower the walles. A lytle resistance was maid be Captean James and Coronell Stewart be the space of twa houres, bot seing the courage of the vther they fehrank bak, and reteiring, gaiff libertie to all to enter and win the town. Captean James haiffing in his poutche the key of the brig, fled away that gett incontinent; the rest, viz. Montrose, Crafurd, Glencarn, Aroll, and Colonell Steward reteired to the Caſtell, whar the King was; but our folks perfusing hatlie, cam all to the Caſtell hill, and clos vnder foreſhout of the blokhous planted thair standdars and campe.

The King perceaving that he was nocht able to keipe the caſtell, and knawing that the peipes affection was towards these noble men and ministers, refolued to Parliament, and send furthe vnto our Lords the Secretar and Justice Clark, requyring of tham, firſt, That his lyff, honour, and esteat might be preſeruit: Secondlie, That the liues of Montrose, Crafurd, and Coronell Steward ſould be ſparit: Thridlie, That all maters ſould be tranſacted peacableie. And

vpon these conditiones offerit himselff to be governed be thair advys and coun-fall in tyme coming.

The noble men answered to the Kings messangers, That for the first, the God of Heavin knew that they haid neuer anie vther intention then to pre-serue his Maiesties perfone, esteat, and dignitie; and to delyver his Maiestie from the handes of sic, wha vnder pretext of his name and authoritie, had sa creuallie opprefst the Kirk and Comoun weill, and haid exponed to danger bathe his Maiesties lyff and croun: That haiffing the feir of God befor thair eis, they war com to do his Maiestie all dewtie and service, and to schaw tham-selues fathfull and obedient subiects, as they haid done of befor; exposing tham-selues to the violence of sic as befor tyme faught with his mother against him with displeyed baner, to depryue him of his esteat and honour, wha noch-withstanding haid bein of leat, at leaft thair successours in that caufe, admitted o the handling of all his effeares.

As to the seconf, feing the perfones befor named, whase liues war defyrit to be sparit, haid troublet the haill countrey, and bein instruments of sic con-fusion as the lyk haid nocht bein hard nor fein in Scotland, they could do na les for his Maiesties honour, and affection they bure to thair countrey, then feik the meanes wharby they might be put in the hands of Justice, to be vied as they haid demerit.

As to the thride, they tham-selues declarit to the King, that they maid humble supplication to his Hienes, that he himselff sould tak ordour and sie all things to pas, and be wrought paciblie in an opportune and convenient tyme to the grait contentment of all his guid subiects; and for that effect promised all ayde and affistance: protesting that they approched nocht to his Maiestie in armes, and with sic companies, bot be constraint for faueing of thair lyues and leivings from the tyrannie of sic as fought thair ruine and wtter wrak.

The Kings Meffingers being departed, the noble men send in lyk maner vnto the King, requyring of his Maiestie thrie things:

First, that the King sould giff his consent to reform the corruptionnes and abbusiſſes that war crouppen within the Kirk and Comoun weill, be the euill government of tham wha haid abbusit his authoritie; and therfor he wald allow as lawfull and guid service thair procedings in feiking the said reformation, and for that cause that his Maiestie wald subscryve the ſhort declaration quhilk they haid formed of thair caufe; and that for thair graittter assurance, that the ftrainthes and Castells quhilk the troublers of the esteat haid in thair handes sould be delyuered vnto tham, to be keipit be sic as the Estelettes of the

Realme thought meit.—Secondlie, that the said troublers of the Esteat shold be giften in thair keiping, to be prefente to Justice; and—Laft, that the Kings Gard might be changit, and an vther chosin of fathfull, modest and fibre men, vnder sic a Captean and Commander as the noble men should nam.

All these things war granted. The Lord Hamilton maid Captean of Dumbarian; the Lard of Cowdounknowes of Edinbruche, and Stirling restored to the Erle of Mar; and the Maister of Glames maid Captean of the Garde. In end a parliament was proclaimed to be haldin at Linlithgow the tent of December following for restoring again of noble men, ministers and all.

The King receavit all the noble men in favour, and granted them what they wald ask for ther particular. Bot concerning the maters of the Kirk, that twitched his honour sa, that he wald nocht be controlled therin, nor grant to na thing bot efter his pleasour, and sa tuk vpe a heiche humor against all the guid breithring, partlie because he perceavit that the noble men war nocht verie ernest in tha maters, getting their awin turnes done, as indeid, (except the guid Erle of Angus, to whase hart it was a continowall grieff that he could nocht get concurrence), ther was lytle or small clear amangs them therof, for all the woves and fair promises maid to God and his fervants, the quhilk the Lord in mercie mak them to tak till hart in tyme and repent, befor the last come, quhilk can nocht, in his iust judgment, bot be mair feirfull nor the first; partlie because he estimated the Kirk to be the cheiff cause of his controlment in his proceidings first and last, the discipline wharof he could na wayes lyk, ex metu Herodian et Jeroboamino.

About the end of Nouember, warning was maid according to the ordour of the Kirk be the last Moderator, athort the Countrey to the breithring, to convein in Generall Assemblie, conform to custome befor the Parliament at Dumfermling, na vther meit town being frie of the Pest. The breithring frequentlie furthe of all partes resorting thither, the portes of the town war clost upon them be the Provest for the tyme, the Lard of Pitsirren, alleaging he haid the Kings expres command sa to do. Therfor the breithring, comending that wrang to God the righteous judge, convenit sa monie as might in the fields, and conforting themselues mutualie in God, apointed to meit in Linlithgow a certean dayes befor the Parliament. Bot God within few yeirs peyit that Lard and Provest his hyre for that piece of service, when for the halding out of his fervantes from keiping his assemblie in that town, he maid his awin hous to spew him out. For a day in the morning he was fund fallen out of a window of his awin hous of Pitsirren, thrie or four hous hight, wither be a me-

lancolius dispear casting himselff, or be the violence of vnyknyd ghefts ludgit within, God knawes, for being taken vpe his speiche was nocht sa sensible as to declar it, bot within few hours after deit.

The newes of the taking of Stirling was at the Court of Eingland and in Londone within aught and fourtie houres ; for it being done on Tyfday in the morning, on the Furifday thereafter Mr Robert Bowes tauld ws, and on the Fredday it was comoun in the mouthes of all Londone. At the quhilk we graithimlie reioyfing in the soueran guidnes and mercie of our God, and reforting togidder to fleir ws vpe mutualie to thankfulnes ; sa with all convenient diligence we maid for the iorney* hame ower, in the quhilk as in going, sa in returning we fund the bountifull and gratius hand of our God with ws, sa that we haid occasion diuers tymes to sing vnto the praise of our God that 126 Psalme, with manie ma, but namlie at our coming to Anwik on the seconde Sabathe of our iorney. Ther we rested, and war called to dinner be S^r Jhone Fostar, Lord Warden, wha, at mides of dinner, began bathe to glorifie God in recompting what he haid wrought already, and to prophesie concerning the stay of foul wather and of the pestilence, whowfone all the ministers of God war brought ham againe, as indeid it was marked and found within a monethe, that we war estonished to hear the mouthe of a wardlie ciuill man sa opened to speake out the wounderfull warkes and prafes of God, wrought for ws. We war in companie a nine or ten hor'fes, and fand him the gratius God of the land in retournung, as we fund him of the fies in our passage southwart.

Coming in Scotland, I left my wyff, weirie of sa lang a iorney, to rest at Huttonhall, in companie with the relict of Mr James Lawfone, guid, swet and godlie Janet Guthrie, and with Mr Robert Durie tuk iorney to Linlithgow to the parliament, swalleing vpe be hope, inquenchable ioy of reformation of all things amis, and grait welcoming with manie guid morrowes. But as at our going out of the countrey, we knew nor saw na thing that might reafe ws in anie grait hope of prouision or confort, and yit by the guid prouidence of our God, we fand far beyond expectation, sa be the contrar, at our retournung, loking for all guid and confortable, we fund na thing les.

For first, ryding from Haddington to Smeton, reposing on our gyde, we went fordwart, whowbeit vnder night far, bot when we war in graitest danger of coll pittes and sinkes, the darknes was sa grait, that our gyd knew nocht whar

* My individus comes sen syne, and maist fire and fathfull brother and frind, Mr Robert Dury, was with me, wha haid a monethe or twa of befor com from the Rotchell to London to ws.

he was, nor whow to gyde, sa that iff God haid nocht gydet ws, we haid bein lyk Thales, wha compased the erthe, and died in a draw well at his awin dur. When we haid spent a guid part of the night, at laft ane of our hors rashed on his nes vpon a geuill of a hous, bot wither it was hous, or stak, or heuchie, we knew nocht, nather faw hors or man, na nocht our awin fingar end, till ane lightand down grapes ellanges, and finds a dur, and chapping we gat sum folks that tauld ws we war in Trenent, fra the quhilk conduing a gyde, with a lantern knit to his hors teall to schaw ws the way, with grait fascherie throw the Coll Hors Gett we cam to Smeton. On the morn we maid haft, and coming to Lestarik, disfumed, and about alleavin hours cam ryding in at the Water Gett of the Abbay, vpe throw the Canow Gett, and red in at the Nether bow, throw the grait streit of Edinbruche to the Waft Port, in all the quhilk way we saw nocht thrie perfones, sa that I miskend Edinbruche, and almost forgot that euer I haid fein sic a town. About evein we cam to Lithgow, to a nomber of heauie and greived breither, and a miserable vyll preffone, the lyk wharof I was neuer in all my dayes.

The occasion of the breithrings greiff was, that they war out of hope to gett anie thing vndone at that Parliament, quhilk was done at the Parliament of the 1584; and that because the King haid sett himselff dispytfullie against the Kirk, and these in speciall wha haid bein with the Lords, namlie my vncle Mr Andro, wha haid bein verie quik and plean with the King diuers dayes. And as for the noble men, they requyred that, first, they might be fattelit in thair rounes, and syne wald do aneuchie; bot it was tauld them, that that wald bathe weaken and scham tham and thair cause with God and man. Yit in effect the guid breithring war left and deserted be tham, and behoued to bear thair reprotches that wald do na thing for Chryst. But by this, a heavier cause of greiff was giffen be a bitter invention that Mr Crag maid against ws befor the King and haill Lords of Parliament, steired vpe, as he alleadgit, be a fermont that James Gipfone haid maid, in the pulpit of Edinbruche, against the subscryving ministers, of whom Mr Crag was the cheiff, sa that ther was the feid of a feirfull schifme, giff God, be the meanes of patient and wyfe breithring, haid nocht born down the fanning at the nixt Assembly. To-gidder with this, the thrang of the town was sa grait, that we haid na confort of meat, drink, or ludging, bot sa euill and miserable, and therwith sa extream deir, that we war rather brought from wealthe, ease and libertie, and cast in a wretched foul preffone, nor from exyll till our natvie countrey. Yit the conscience of our cause and service of Chryst vpheld ws, and maid ws

to keipe togidder, in a deceyit hous, that nather helde out wind nor weit, with confort furnesfit be the mightie confortar, the space of ten dayes or fyftein, till the Parliament endit; efter the quhilk also I was constreanit to tarie vther ten, partlie to gett our Letters of Restitution exped, and partlie for my hors, whom, for want of stabling, the first night I foundert in bathe the twa former feit, to my grait los.

Efter diners hatt, rouche, and maist scharpe reasonings, haid betwix the King and my vnele Mr Andro, in end the King desyrit ws to giff in in wrait what we haid to say againt his Actes of Parliament maid in anno 1584. Vpon the quhilk we formed and gaiff in to his Maiestie thir Animaduerfiones following :

*Animaduerfions of offences conceaued vpon the Actes of Parliament maid in the yeir
1584, in the monethe of May, presented be the Commissioners of the Kirk to the
Kings Maiestie at the Parliament of Linlithgow in December, 1585.*

In the First Act it is thought a grait impearing of the libertie of the trew Kirk, in sa far as na thing therby is granted to the fam, bot the libertie of preatching and ministracion of sacraments, seing the powar of binding and lowsing, quhilk is called the powar of the Keyes of the kingdom of heavin, confisites nocht onlie in these pointes, bot also in iudgment, iurifiction, and remouing of offences out of the Kirk of God, and excommunication to be pronounced againt the disobedient be than that ar office bearers within the fam : And sa the haill discipline is left out. And this act restrichtes the libertie granted be vther Actes of Parliament of befor concerning discipline and correction of maners, quhilk war establisht be a law in the first yeir of your Maiesties reing. Our warrants of the Word of God for this part of the libertie of the Kirk, we ar to bring furthe when your Maiestie pleases.

As concerning the Second Act, the narration therof apeires to be fkalanders againt sum of the ministerie, quhilk we wald wis to be reformed, or wtter wayes conceaued, except the treuthe therof war verefied. And, as to the substance of the act itselff, it attributes unto your Maiestie a sone-rane powar of iudgment, nocht onlie vpon the perfones of all your subiects, but also in all maters, wherin they, or anie of them falbe apprehendit, summoned, or chargit, &c. Quhilk apeirs to be verie strange, the lyk wharof we heir nocht to haiff been practised in anie christian comounwelthe, and can nocht stand with the Word of God. For, although the perfones of men ar subiect to your Maiestie and ciuill judges, when they offend againt your lawes, yit in maters mere ecclesiastical, and concerning conscience, na christian prince can iuftlie claime, nor euer claimit, to himselff sic powar to iudge, seing the prince in that behalff is bot a member of the Kirk, and Jesus Chryst onlie the Head, wha onlie hes powar to giff lawes in maters of conscience. And sa said the godlie Ambrose, “ Imperator bonus intra ecclesiam non supra ecclesiam est.” And to confound the Juridictiones ciuill and ecclesiastical is that thing wherin all men of guid iudgment haiff iuftlie fund fault with the Pape of Rome, wha clamed to himselff the powar of bothe the swords, quhilk is als grait a fault to a ciuill magistrat till acclam or vfurpe, and specialie to iudge vpon the doctrine, er-

hours, and heresies, he noct being placed in ecclesiastical function to interpret the Scriptures. The warrands heirof out of the Word of God we ar lykwayes readie to bring furthe.

Anent the Thrid Act, it appeires to be obfoure, bot yt the effect therof to tend to this, That nane defyre alteration of the form or custome of the conveining of the Eſteats in Parliament as sum has foughht the ſam to be innovat. Sir, we viuerdant that the ancient libertie of the faid Thrie Eſteates is louable and ancient; bot lykwayes it is of treuth that amangs vther corruptionnes that war in tym of papistrie, the ecclesiasticall eſteat was corrupted, and apointed to be of ſic perfones wha haid na lawfull function in the Kirk of God, and ſpecialie aught noct to haiff place, religion being reformed within this realme; we mein of Biſchopes, Abbots, and ſic lyk Popiſhe Prelacies, in conſideration that be Actes of Parliament maid of befor, all authoritie and iurisdiction of the Pape of Rome, and of vthers flowing from him, noct aggrieable to the Word of God, is abolished within this realme. Therfor, we think in our conſcience, and haiff oft futed it of your Maieftie, that nane ſhould vot in Parliament in nam of the eſteat of the Kirk bot they that haiff thair calling of God, and ar conſtitut in ecclesiasticall office and function according to his Word, and therfor diſcreit Commissionars, of the maift lemit bathe in the law of God and of the countrey, being of the function of the ministerie or eldars of the Kirk to repreſent that eſteat, at whaſe mouthe the law aught to be requyrit, namlie in eccliaſticall maters; and it is noct the grait rents er promotion to grait benefices, nor yt the dignitie of kinred or blood, that caries with it all knawlage or iudgment, bot vther men, wha ar coumpted of inferior rank to the iudgment of the warld, may preveall therin. And ther is na inconveniencie, that Commissionars may be fend fra the Kirk repreſenting the thrid eſteat, alſweill as from the burrowes, to haiff vott in parliament. Therfor we humblie defyre your Maieftie to declar the faid act, and deny noct vnto ws that libertie that Gods Word and the lawes of the countrey maid of befor, and æquitie and reaſonne in this behalff craves.

As concerning the Fourt Act, the tytle therof is diſcharging all iurifdictiones and judgments noct approued be Parliament, and all affemblyes and conventionnes without your Maiefties ſpeciall licens and commandiment. And, in the narratiue, it appeires there is a ſkanderus report reaſed vpon the Kirk and office bearers within the ſam, for vſing certeian iurifdictiones noct approued be the lawes of the realm, and alleaging ane Act maid in the dayes of your Hienes grandſyr, that all the lieges aucht to be rewled be the comoun lawes of the realm, and be na vther lawes. And, therfor, the faid act diſcharges all iudgments and iurifdictiones, ſpirituall or temporall, accustomed to be vſed thir xxv. yeirs bypaſt, noct approued be your Hienes and Eſteats in Parliament, with thretning of execution vpon all perfones that vſes or obeys the ſam, as vſurpers and contemners of your Hienes authoritie, and for convocation of your Hienes lieges. Sir, we maift humblie craue your Hienes mynd to be farther declared heirin, for it appeires to ws to be verie ſtrange, and a thing that can noct stand with the libertie granted be Jefus Chryſt to his Kirk, and tham that bear function and office within the ſam. And, firſt, as to the Act of King James the Fourt, your Hienes grandſyr, we ſay, that the ſam act appeires pleinlie to mein of the ciuill iurifdiction, quhill he and his predeceſſours and ſuccelours may clame within this realme be thair Royall powar, and noct of the ecclesiasticall iurifdiction; for that law was maid againſt tham of the Ylles, that vſed the King of Denmarks lawes in ciuill maters; and, in your grandſyrs dayes, ther was an vther ecclesiasticall iurifdiction within this realme, after the maner of Papistrie, vſed be tham that war caſted Kirkmen, vnto the days of reformation of relligion, as hes bein vſed continualie ſen that tyme, with quhill na fault was fund. And it is of treuth that ther is a ſpirituall iurifdiction granted to the Kirk of God be his Word, (quhill makes na derogation to the iurifdiction of erthlie princes,) wherof the office bearers within the Kirk in this realm hes bein in peaceable poſſeſſion and vſe

thir xxijij. yeirs bypast with the mair, wheroft followed na trouble, bot grait quietnes to the Kirk and Comounwelthe. And ther hes been mair trouble in the ecclesiasticall esteat within thir twa yeirs laſt bypast, nor euer was ſen the religion was reformed within this countrey. Allwayes we offer ws to proue, be guid warrands of the Word of God, that it is lawfull to the ecclesiasticall esteat to convocat Affemblyes, and to hauld the fam, and till apoint an ordour, place, and tyme, for conveining of the fam, to treat vpon ſic maters as concernes the Kirks eſſeares, quhilk na wayes impaers your Maiefsties ciuill and royal iurifdiction, bot rather fortifies and decors the fam. Nocht denying, in the mean tyme, bot it is lawfull to your Maiefſtie and Eſteates, when anie extraordinar neceſſitie fall requyre, to call the members and office bearers within the Kirk in few or graittier number, and caufe them be conveined to refolue vpon ſic things as concernes thair esteat, and neceſſitie of the tyme. And fordar, concerning the Generall Affemblyes of the Kirk, ther is an Act in the firſt yeir of your Hienes reing, ratifeing the authoritie therof, and decerning appellationes to be deuoluit therto, as to the laſt iudgment of maters concerning the Kirk. The fam argument we vſe concerning vther affemblyes, alſweill particular, and of the Prelbyteries, as provinciall, be the paritie of reaſone and guid grounds of the Word of God, quhilk we offer ws to ſchaw. Befeikand your Maiefſtie to reform, or repeare and qualifie this act according therto; for, if it fall stand in the form that it is, nocht onlie conventiones for discipline, bot also for heiring of the Word, wilbe therby diſchargit.

As to the Fyft Act, we allow weill with our hartes, that all they that ar planted in the function of the minifterie, if they commit anie offence worthie of depriuation, they be depryvit bathe of thair functiones and revenues, quhilk they poſſes for vſing the fam. Bot, to mak exception of perſones, that they quhilk haiff vott in Parliament fall nocht be controllit in that behalff, nor the lyk iudgment execut vpon tham, we can nocht vnderſtand whow that can agrie with reaſone and guid lawes, ſeing we ar able to vereſie the maist part of tham in that esteat to be mair tkanderus, and wordy to be depriued bathe of thair function and benefice than anie vther. And, as to the votting in Parliament, who they aucht to be that foulde haiff place ther, we haiff declarit our iudgment of befor. Therfor, this act appeires to mak exception of perſones, quhilk can nocht weill stand be the law of God or man. As to the cauſes of depriuation, it requyres alſo a conference, quhilk war ower lang now to put in wrait to your Maiefſtie. Therfor pleife your Hienes alſo till advys better heiryon and qualeſſie the fam.

Now, for the Saxyt Act, the dytter therof apeires to be verie carfull that minifters fall await vpon thair function and office, and fall vſe na vther function, iudgment, or office, that may abstract tham therfra. Giff it be ſimplie meined, the act is verie guid. Bot, with your Maiefſties licens, they ar verie far in the wrang to your Hienes that wald burding yow with all function and iurifdiction bathe in ciuill and ecclesiasticall maters, being bot a perfone, and mikle les able to diſcharge, nor a ſimplie minifter of a kirk to diſcharge his cure. And, fordar, ſeing the fam acte, and vther actes of this Parliament, attributes iurifdiction to Bifchopes over manie kirks, and to be judges in ecclesiasticall cauſes alſo, they ar far mair vnmeit to diſcharge themſelues therof nor a ſimplie minifter that hes onlie a flok or kirk, and, peraduenture, an colleg with him in the fam. And, fordar, in fa far as the ecclesiasticall esteat is an of the Thrie Eſteates in Parliament, and as we ar able to proue the office bearers and minifters in the Kirk aught to represent the ſaid esteat, it can nocht weill stand that all iudicators foulde be taken from tham, ſeing it is the ſupream iudicator in this realme, wherin bathe ciuill and criminall cauſes ar decydit; and, therfor, to tak away this iudgment from tham that ar of the ecclesiasticall function it is verie hard, and can nocht weill stand

with the libertie granted to the Kirk of ancient tyme. As to the vther ciuill judgments that may abstract ministers from thair cure, we think they aucht nocht to mell therwithe bot sa far as they ar called lawfullie by the Prince, and ar able to discharge the sam.*

Pasling ower the rest of the Actes, as nocht perteining to the Kirk, till we com to the thretteint, in the quhill the first yeir fruictis of all benefices is decernit to be takin to your Hienes vfe and your Gard, na prouision being maid for the ministers that serues whar the benefice lyes; and the first yeirs fruictis war never cravut within prelacies befor this Act. And also a grait yeirlie taxation is leyed vpon the benefices, as appeires, bathe grait and small, besydes the thrids. Remedie wald therfor be pronydit be your Maiestie whow the Kirks may be serued sufficientlie, and the ministers nocht disapointed of thair stipends; for the reveneus of the Kirk ar already sa diminished, that altho new impositiones be nocht leyed therpon, it is difficill to keipe anie ordour within the Kirk. quhilk mikle mair falbe impossible if they be farder diminisht. And as to the Munks portiones, it wald be a godlie ordinance to your Maiestie till apoint the sam, or els a guid part therof, for burfares in Collages, as sum tyme it was proponit and halfflie grantit.

Sa, pasling to the Twentie Act: The sam gifft commission to Patrik, called Archbischope of St Andros, and vther bischopes, or sic as your Maiestie shall constitut judges in ecclesiasticall causis, nocht specifeing of what esteat they shold be, ecclesiasticall or ciuill; and siclyk mention is maid of sum Commissioners in the faxt act, to quhilk Commissioners powar is granted to put ordour to all maters and causis ecclesiasticall, visit the kirks and stat of the ministrie, reform collages, receaue prefantationes, and they onlie giff collationnes vpon benefices, and that Commissiones shold be extendit heivpon, under your Hienes Grait Seall, conform to that quhilk diuerse Commissiones ar directe with powar to Bisches alleanelie in thair awin persones, without anie asselours or assistars, and, namlie to the Archbischope of St Andros, within his haill dioceſe, or to anie his deputies and commissioners vnder him; with powar also to depose ministers, quhilk is nocht conteined in the act, and lykwayes to place and displace maisters of Collages, attoure the tenuour of the act. Sir, to speak our consciences planlie concerning this act, we suppose your Maiestie be of guid mynde that the sam shall continow na langer nor this present Parliament, bot shall allutterlie be discharged; for sa it is conteined in the act itselff, in the end therof, in expres termes, wharbe we think your Maiestie and Esteates war of mynd it shold nocht continow when it was first maid.

And, indeid, giff it shold continow, manie and grait inconvenients shold of necessitie follow to the Kirk of Iesu Chryst and esteat therof. For, first, to devolue that powar in a manes hand, altho he wer never sa wyfe, lerned, and godlie, to do all things in the Kirk at his awin pleasure and authoritie, be himself allanerlie, or his deputies, takes away that libertie and guid ordour quhilk the Sprit of God, be the mouth of Paull, willes to be in the Kirk, and wharof we haiff manie vther warrands into Gods Word; for it aperteines to the ecclesiasticall Senat, and nocht to anie a man to do those things. Nather is it a ciuill thing, and to be committed to a ciuill magistrat, or to whome they pleise, to govern the Hous of God, quhilk is his Kirk, and can haiff na exemple of anie uncorrupt age or persone. Therfor, we suppon your Maiestie will clam no fordar to the sam, nor yit suffer sic men to abbuſe the Kirk in that fort. And, as to vther judges to be constitut in ecclesiasticall causis be your Maiestie, nocht specifeing of what esteat they shold be, ciuill or ecclesiastik, that is indeid till vfe the powar of bathe the swords, quhilk all men of guid iudgment hes damnit in the Pape. Sir, we ceas to mak fordar discourse vpon this act, or to declar the qualities of them

* Notandum, That Mr Robert Pont pennit this Animaduersion, and wald haiff it thus in, by the iudgment of my vncle Mr Andro, myne, and vthers; wha haid bein vpon the Session, and is of opinion yit that sa is lawfull.

to whom sic commissiones ar giffen, because we suppose your Maiestie will willinglie reforme and abrogat alluterlie that act.

Anent the Acts nocth imprented.

SIR, We find amangs these Acts not imprented, the Act annulling the excommunication of Mr Robert Mongumery, wherein your Maiestie takes authoritie with your Esteates in Parliament, to mell with that thing quhilke can haiff na exemple that anie prince ener melled with sen the first planting of the relligion of Jesu Christ. To pronounce excommunication vpon impenitent sinners, or to absolve tham therfra, or to decern the faming effectuall, or nocth effectuall, can na mair pertein to prince, or anie ciuill magistrat, nor to preache the Word of God, and ministrat Sacraments, for they are bathe in lyk maner committed be Chiryst, our Maister, to the trew office bearers within his Kirk, when, as he said, Die ecclesiae, &c. Therfor, amangs all vther things, we can nocth meruell a lytle wha fould be fa bauld to put in your Maiesties head till vfurpe that powar, or mell therwith, seing, for the lyk fact, Vzzia, the King of Iuda, was fa terrible plagget, and his haill land schaken. God forgifft tham that wald fa ioperd your Hienes without respect of conscience, or the feir of God. We befeik your Maiestie to renok this, and mell na fordar therwith, as a thing nocth perteyning to your office, or anie ciuill magistrat.

Ther is an vther act amangs the nocth imprented concerning the payment of the ministers stipends, of the quhilke we can speake na thing, because we want the copie of it; befeikand your Maiestie to giff commandiment to the Clark of Registrar that we may haiff, and giff our reasones in against it giff neid beis.

The Supplicatione.

SIR, We haiff, in the feir of God, at your Maiesties command, as schortnes of tyme wald suffer, giffen our animaduerstiones vpon the lait actes of Parliament, May 1584, befeikand your Maiestie to bear with our language, if in anie part it be nocth fa perfytte and courtlie as some men wald wis, for we tend onlie vnto the end of these things wheroft we war in conference with your Grace, to open tham vpe simple and planlie; and to speake the treuthe in our conscience, (for it is nocth our dewtie to dissemble with your Grace,) when we haiff perused and read these actes ower and ower againe, fa diligentlie as we can, we can nocth think in our judgment whow the fam can stand as they ar formed, or whow anie interpretation that can be maid thervpon, vnles it was to conteine contradiction, quhilke is an vncoumtrie thing in making or setting out of lawes; for the law itself sayes, "They that may speak planlie in making of lawes, contracts, or anie sic thing, and speaks obscurlie and ambigiuslie, sic contracts and lawes ar to be exponed against the maker or former thereof, 'quia potuerunt apertius dicere.'" Therfor sawing the honors of your Maiestie and your Esteates, we think it mair comlie to place new, reformed, and pleyn lawes in ther roun, nor till interpret these quhilke can nocth be well interpret in anie guid fence. We trust your Maiestie will tak this our simple meining in a good part, and do that quhilke is maist meit according thereto. The Lord grant your Maiestie the sprit of trew and vpwright judgment. AMEN.

There is a thing fordar, quhilke in maist humble maner we craue of your Maiestie, that it be prouydit be Act of Parliament, That lykas your Hienes is to restore tham of the Nobilitie to thair honours and leivings, fa your Maiestie will restore the Kirk of God, and Ministerie therof, to thair former possesstiones, alswaill in discipline as thair leivings, roumes, and offices, fra the quhilke they war

displaced be occasion of the faids actes, or anie thing following therupon ; and to thair stipends al- weill bygean as to cum, seing a grait part therof remeaues as yit on takin vpe.

Thir Animaduerfiones and Supplication, penned af hand because of want of all commoditie, and presented to his Maiestie be ws, the King tuk pean hiinfelff, be the space of four and twentie houres, to tak him to his Cabinet, and, withe his awin hand, wrot and penned his Declaration following, word be word :

The Kings Declaration and interpretation of his Actes of Parliament set furthe.

Nam eius est explicare, cuius est condere.

THE First makes onlie mention of the preaching of the Word and Sacraments, nocth therby to abrogat anie guid fardar polecie or iurisdiction in the Kirk, bot, allanerlie to remit a part therof to the actes infewing ; and the maist quhilk as yit is vnaggreit vpon or concludit, I entend, God will- ing, to caufe to be perfyted be a godlie General Assamblee of Bisches, Ministers, and vther godlie and lerned Imperatore presidente. And then fall the act be maid mair ample, according to the conclusion aggreit vpon tham bathe in polecie and iurisdiction.

The Second Act hes twa parts, an narratiue and a charge. The narratiue hes twa partes : an affirming that sum of your vocation haid appelit fra me, as nocth being thair judge ordinar. I dout nocth yourselues will na wayes deny this, sen sum of yourselues did it, and I dout be yit fkarle far from it. The vther part makes mention of the treasonable, feditius, and contumelius speitches vttered be sum of your calling, in pulpit, against me and my progenitors. This part lykwayes can nocth weill be denyit, sen it is mair nor evident that it hes bein the maist part of sum ministars exerceis thir four or fyve yeirs past. Allwayes, whowsoone the haill ministers of Scotland fall mend thair maners in this point, the forsaide act falbe refindet. As to the second part of the Act, it conteines a charge that nan, being summoned or accused be me, fall declyne my iudgment, in respect I am declarit and confirmed Judge be the Parliament over all persones within this realme, in all caufles that they falbe apprehendit or summoned for ; and in the lyne end it fayes, that nan fall declyne my iudgment in the premisfles. Now, say I, and declares, (quhilk declaration falbe als authentik as the Act itselff,) that I, for my part, fall never, nather my posteritie, aucht euer cite, sumond, or apprehend, anie pastour or preachtour for maters of doctrine in religion, saluation, heresies, or trew interpretation of the Scripture ; bot according to my first Act, quhilk confirmes the libertie of preaching the Word, ministracion of the Sacraments, I awow the sam to be a mater mere ecclesiasticall, and altogidder impertinent to my calling ; therfor neuer fall I, nor neuer aucht they, I mein my posteritie, acclame anie powar or iurisdiction in the forfaids.

The Thrid Act is sa reasonable and necesfar, that it neids na declaring nor explication, except onlie this, that my bisches, quhilk ar ane of the Thrie Esteates, fall haiff powar, als far as Gods Word and exemple of the primitiue Kirk will permit, and nocth according to that man of sine, his abominable abuses and corruptiones. But I can nocth aneuche wounder whar yie fund that rewll or exemple, ather in Gods Word or anie reformed Kirk, that sum ministars, be commission of the rest, aucht to be an of the Esteates in Parliament. Weill, God purge your sprits from ambition and

vther indecent affectiones for your calling, and giff yow grace to teatche, in all humilitie and simplicitie, his Word and veritie.

In the Fourt Act I discharge all iurisdictions nocth approued in Parliament, and conventionnes without my speciall licence. As to the discharge of iurisdictions, my meining and declaration is, That they fall ceas whill a settled polecie and iurisdiction be establisshed according to the misflour and lyne of Gods Word. As to discharge of Assemblies, they ar nocth simple discharget, bot onlie ordanit that they shold be baldin with my speciall licence. And surlie, I trust, that in all reformed Kirks, whar the princees and magistrates war found in religion, yie fall find that the assemblies of the Kirk was nocth onlie be thair speciall licence, bot evin be thair calling, and they thame selues Presidents and Moderators of tham. Yie do enill in making yourselues to be ignorant of your awin act, as to think the narrative of this act flanderus and vntrew.

As to the Fyft Act, it exemes the bisches onlie for this caufe, for that it speakes onlie of deprivation of bisches be Synodall Assemblies, wheras they shold be deprived be Generall. As to the caufes of deprivation, they shalbe aggreet vpon be the Kirk, and thereafter my act accordinglie qualefiet.

The hindmaist part of my declaration vpon the Thrid Act expones, and with sufficient reasons prones the Saxyt Act to be weill; and besyd the forsaide Saxyt Act, I am assurit na thing repugnant, but iustlie aggreeing with the Word of God.

As to the Thretteint, my intention was euer that all benefices of cure vnder prelacie shold be excepted, and sa fall they be referred in the Act. As to the xx Act, it is indeid bot temporall, and sen it is maid till indure onlie whill the Parliament, and farder during my will, it may be alswell callit bak without a parliament as with it. As indeid I mein, efter further conference with sum of the ministrie to tak a folide ordour theranents; but in a thing yie misconstrue it,—Wharas, yie alleage that it giffes authoritie to a perfone to reforme the Kirk, quhillk is nocth, but it apoincts euerie bischope to reform his awin diocese; and the Bischope of St Andros awin declaration apoincts ilk bischope a comisfall of his awin diocese, sa as in effect this act ordeanes ilk bischope with his diocese to reforme his awin diocese. And as to the commissionars nocth ecclesiasticall ioyned to tham, they ar ioyned to giff thair advyssies, and nocth to interpone thair authoritie, as yie yourselves hes haid findrie men mere ciuill affilting your Assemblies; and as it wilbe maist neccesar that sum men lerned and godlie be yit schofin out for fatteling of the polecie.

As to the Act concerning the excommunication of the Bischope of Glasglow, I man first deleaf the occasion shortlie, and therupon inducee the answere and meining. Efter that he haid bein oft cited, summoned, and admonished vnder pean of excommunication to demit his benefice, and he, nocthwithstanding, still possessing the same, depending vpon me wha gaiff it to him. At last, sum of the ministers, specialie sum of the Prefbyterie about Edinbruche was called (as oft befor they haid bein for the sam cause,) before the Counsall, and defyrit to leave af that form of proceeding, whill it war tryed be further conference, whither bisches war tolerable in the Kirk of God or nocth. This defyre was granted and promisit be the haill ministers present; bot immediatlie thereafter, he was excommunicat at the kirk of Libbertoun, a landwart kirk against promise.* They being callit for againe, and accused of ther promise, they all denyit the knawlage therof; and nocth onlie they, but the haill ministerie of Scotland, except that onlie man Dauidstone that pronounced the sentence, the haill Kirk then disawowing, and that onlie man adwowing the deid. Chryft faying, Dic ec-

* Fides hic penes principem.

clesiae, and a oulie man stelling that dint in a quyet holl. The Act of Parliament reduces the sentence for informalitie and nulletie of proeves, nocht as judges whidder the excommunication was grundit on guid and iust causses or nocht, but as witnes that it was informalie proceedit against the warrand of Gods Word, exemple of all reformed Kirks, and your awin particular custome in this countrey. And for approbation of the premisies, the forfaid bischope falbe productit befor the fift Generall Assembly that I fall appoint, and therupon the crymes that war leyed to his charge, fall ather be peremptorilie absoluied or condemned.

Then schortlie till end this my declaration, I mynd nocht to cut away anie libertie granted be God to his Kirk : I acclame nocht to myselff to be iudge of doctrine in religion, saluation, heresies, or trew interpretation of Scripture : I allow na Bisches according to the traditiones of men, or inntentiones of the Pape, bot onlie according to Gods Word, nocht to tyrannise ower his breithring, or to do anie thing of himselff, but with the advys of his haill dioceife, or at leaft with the wyfett number of them to ferue him for a counsall, and to do na thing him allean, except the teatching of the Word, ministratioun of the Sacraments, and vottung in Parliament and Counsall. Finalie, I say his office is, solum *επισκοπεῖν* ad vitam, haiffing therfor sum prelation and dignitie aboue his breithring, as was in the primitiue Kirk. My intention is nocht to discharge anie iurisdiction in the Kirk that is conform to Gods Word, nor to discharge anie asssemblies bot onlie thos that falbe haldin by my licence and counsall. My intention is nocht to mell with excommunication ; nather acclame I to myselff or my aires, powar in anie thing that is mere ecclesiasticall and nocht *διαρρογον*, nor with anie thing that Gods Word hes simplicie devoluit in the hands of his ecclesiastical Kirk. And to conclud, I confes and acknawlage Chryst Jesus to be head and lawgiffar to the fain ; and whatsoeuer persones do attribut to thamselfes as head of the Kirk, and nocht as member to suspend or alter anie thing that the Word of God hes onlie remitted to tham, that man, I say, commites manifest ydolatrie, and finnes against the Father in nocht trusting the words of his Sone ; against the Sone in nocht obeying him, and taking his place ; against the Holy Ghost, the faid halie spreit bearing contrarie record to his conscience.

This mikle for my declaration, promisid at our laft conference, sa far as schortnes of tyme could permit. Wharin whatsoeuer I haiff affirmed, I will offer me to proue be the Word of God, pureft ancients and moderns neoterics, and be the exemplies of the best reformed Kirks. And whatsoeuer is omitted for leak of tyme, I remit first to a convention of godlie and lerned men, and nixt till a Generall Assembly, that be tha meanes a godlie polecie being fattelit, we may vniformalie arme our selues against the comoun enemie, whom Sathan els feiling the brathe of God, makes to rage in thir letter dayes. December 7, An. 1585.

JAMES REX.

After the receaving and reiding of this Declaration, the Parliament postig till an end, and all men mikle weiried in a cauld wintar sa ill eased, and finding na affistance nor confort, bot contrar bathe in nobilitie and breithring, we behoued till content, and tak that might be gottin for the present. And sa, after exhibition of this Supplication following, the meiting dissolued.

The Commissioner of the Kirks Supplication, giffen in efter the reeatt of the former Declaration.

SIR, Let it please your Hienes, we haiff sein and confidderit your Maiesties Declaration and in-

terpretation vpon the mentioned Actes of Parliament. We praise God, as it becometh ws, for your Maiesties iudgment and knawlage. Nochtwithstanding, we wald maist humblie crave that in this weghtie cause concerning the establisfment of a perfyt polecie and stat of government in the Kirk, to stand to all ages and posterities to cum, that the mater might be mair deiplie and digestlie confidderit, be conference of the maist lerned and godlie of your Hienes realme, and giff neid be, with consultation of the best reformed Kirks in vther countries: That thereafter your Maiefstie, with advys of your Esteats, may establisfe a perfyt and settelit law in Parliament. And, in the mean tyme, or at leſt to the nixt Parliament, your Hienes will grant ws libertie and freidome to hauld our ordinarie assemblies, and vſe ſic diſcipline as we war in vſe of befor thir leat Aetes, for government of the ecclieiaſticall eſſeares, concerning the quhilk we falbe at all tymes readie to giff an accompt to God, your Maiefstie, and guid Countall, if we do anie thing beſyds our dewtie, or to perturbe the Comoun Wealthe, ſa far as lyes in ws. And in this mean tyme, that your Maiefstie will grant to reſtore all Minifters, Maifters of Scholles and Collages to thair roumes and poſſeffiōnes: And ſpeciallie that our breithring, Mr Jhone Howifone and Wilyeam Watfone be delyverit out of warde, and that we be nocht troublet in the mean tyme; to finſpend and stay all execution of the lait maid Actes of Parliament, mentioned ſa oft againſt ws: And that the biſchopes vſe na thing hot that quhilk they war in vſe of befor the making of the forſaiſd Actes, and perturbe nocht the Kirk nor Aſſemblyes.

1586.—Thatt wintar my vncle spent in Glasgw, being ernestlie intreated to viſit that Collage, quhilk was his eldeſt bern; and I was occupied, firſt, in tranſporting of my wyff from the Southe to the Northe, whar hir father was in Montroſe. Thereafter, leaving her ther, I was occupied in Edinbruche and vther places about the Collage eſſeares; in getting the leiving and ordour therof reſtorit and reſtabliſhed, quhilk the Biſchope haid altered and turned from Theologie to Philoſophie, ab equis ad aſinos; and be contentius pley betwix Mr Jhone Robertſone, an of the Maifters wha remeaneſt behind ws, and Mr Dauid Achmoutie, claming again, eftter my departing, the tytle and intro- miſſion of Œconomer therof, was pitifulle rent and confoundit.

Fra the Parliament the Pest abated, and began to be stranglie and remarkable withdrawin be the mercifull hand of God, ſa that Edinbruche was frequented again that wintar; and at the entrie of the ſpring, all the Townes almoſt defolat befor, repeiplid, and St Andros amangs the reſt; to the quhilk Mr Andro and I retourned and enterit in the Collage about the middes of the monethe of Merche. At our entrie we war put in mynd of the Provinciall Aſſemblie, accuſtomed to be keipit in the beginning of Apryll, intermitteſt during the haill twa yeirs of our abſence; and vnderſtanding that I haid bein Moderator at the laſt Synod quhilk was keipit, it ley on me to mak the doctrine at the beginning of the Aſſemblie following. The text and purpose wharof, be my vncles advys, I chufit out of the xii. to the Rom. 3, 4, 5, 6, 7,

8. The Assemblie being conveined in the place accustomed verie frequentlie, and the bischope placing himself hard besyde me that teatched, with a grait pontificalitie and big countenance, as he braggit he was in his awin citie, and haid the King his maisters favour, he neidit to fear no man. Efter incalling of the nam of God, entring on the doctrine, eftir the deduction and opening vpe of the text, I intreated first the groundes and poinets of the trew discipline confirming the sam be cleir warrands of Scripture ; thereafter refuted the contrarie corruptiones, namlie of the humane and deivillishe bischoprik : Thridlie, was discoursit the maner of planting and settling with maist profitable, comlie, and confortable possession of the right and trew discipline within the Kirk of Scotland, vntill these twa or thrie yeirs last bypast : Fourtlie, it was deducit and declarit throwout the haill ages of the Kirk, sen the planting therof be the Apostles, whow that the presuming and swalling of the cheiff corrupt members, be auarice and ambition, haid vitiat and wrakit the esteat of the Kirk from tym to tym, bringing in sectes, schifines, heresies, and all kynd of corruption bathe in doctrine and maners : And laft, coming in particular to our awin Kirk of Scotland, I turned to the Bischope sitting at my elbow, and directing my speiche to him personalie, I recompted to him schortlie his lyff, actions and proceedings against the Kirk, taking the Assemblie ther to witnes, and his awin conscience befor God, giff he was nocht an euident pruiff and exemple of that doctrine, whom being a minister of the Kirk, the dragon haid sa stangit withe the poisone and venom of auarice and ambition, that swalling exorbitantlie out of missour, thretned the wrak and destruction of the haill bodie, in ceas he war nocht tymoufie and with courage cut of. This particularlie confirmed and cleired, exhortation was direct to the Assemblie convenit ther to play the chirurgian for preseruing of the body, namlie seing all meanes of amendment haid been lang syne vsed vpon that maist corrupt member and monstreuus : And this was done with sic powar of the spreit and force of vtterance as it pleased God to furneis for the wark he haid in hand.

When I haid endit, the bischope begoud with certean friuolus and forgit queftiones and challenges against me, adding thervnto thretnings that I sould be maid till answier befor his Maiestie for my doctrine offensiuie against the King and Actes of his Hienes Parliament, bot sa dashit and strucken with terror and trembling that he could skarse fitt, to let be stand on his feit. Bot the Assemblie, keiping thair ordour, chusit a Moderator, and thereafter censurit my doctrine, and all in a voice glorified God, and approved the sam, praying God to

giff tham grace to byde be that treuthe quhilk haid bein cleirlie and mightie lie delyverit to tham out of Gods Words, and to endewour to discharge that dewtie wharto they war fa movinglie exhorted. Therefter enterit in proces with the bischope, wha annes getting out of the Assemblie, wald na wayes giff his prefence thereto againe, alleging proudlie that it aperteined to him to iudge it, and nocht to it to iudge him. Bot the treuthe was, he was dashit in conscience, and terrified with the number of gentilmen conveined, that, nochtwithstanding his awin citie and his maisters favour, he feimed to feir euerie man he saw. To be schort, the Assemblie proceeding with all grauitie, leasor, and ordour, in end, for manie notorius crymes, troubling of the Kirk, and present malignant contumacie, pronuncit that sentence of excommunication against him, the weght wharof he felt the farer thereafter, that vphaldin a whyll be the authoritie of man, he proudlie repyned against the sam.

A day or twa after he penned an excommunication, and in a bischoplie manner send out a boy with ane or twa of his Jakmen, and red the sam in the Kirk, wherby be his archiepiscopall authoritie he excommunicat Mr Andro Meluill, me, and a certean ma of the brethring; quhilk was as mikle thought of, euen amangst the peiple, as giff he haid fylled the Kirk.

Then with diligence he directs away to the King a heavie complent, with a large and schrewdlie penned Appellation, the quhilk I answered at lainthe, as was thought maist neidfull for the tyme; and to the quhilk, because it conteinis a full declaration of the haill cause and proceeding therin, with the reafones and warrandes therof, I remit the reidar.

The Sabathe following the Bischope wald neids tak courage, and nochtwithstanding his suspending from preaching of auld be the Generall Assemblie, and now excommunication be the Synodall, yit he wald to the pulpit and preachte. But being com to the kirk, and the bell rounyng, and he readie to go to pulpit, an comes and telles him, (vpon what mynd I knew nocht,) that a number of gentilmen, with certean citiciners, war conveined within the New Collage of purpose to tak him out of the pulpit and hang him. Wharat, calling for his Jakmen and frinds to byde about him, he reased a grait tumult in the kirk, and for feir could nocht byd in the kirk, but tuk him to the stiple, out of the quhilk, be the bailyies, accompanied with all his fauorars and freinds, skarslie could he be drawin to be convoyed saifflie to his awin castell; but being halff against his will ruggit out, and halff borne and careit away, sic as was neireft him all the way war lyk to burst for stink. And it was reported for veritie to me be manie honest men that saw it with ther eis, that a heare brak out

amangs the multitude in the middes of the comoun Hie Gett and streat, and ran before tham toward the castell, and down throw the Northe Gett. This the vulgar callit the bischopes witche. Vpon this he reased and gaiff out, yea wrot to the King maist fals and malitius fklanders on my vncle and me, alleaging that I haid posted a day or twa befor athort the countrey to cause the gentilmen convein against him ; and that Maister Andro haid tham convenit in the Collage of purpose to tak his lyff. When the treuthe was, that immediatlie after the ending of the Assemblie, a heaviefeat of the Tertian overtuk me, that causit me keipe my hous twa dayes befor that Sabathe, and that fam morning it feased sa on me that I swined and lay dead till by the grait and pitifull cryes of my wyff, the nibours cam in for hir helpe and confort; quhilk convicted him of a malitius lie. And as to Maister Andro, the treuthe was, that the Lard of Lundy haifand a speciall carand with his brother in law, Pitmillie, cam to St Andros with certeain frinds, and about the last bell, ged in to the Collage to confer with Mr Andro, and haiff exerceise of the Word ther, because he wald noct heir an excommunicat man pretche ; the quhilk the guid peiple of the town perceaving, left the kirk and drew tham to the Collage, quhilk was all that was in that mater, vpon the part of Mr Andro, wha, albeit he hated his wickednes, yit loued the faull and bodie of him better nor himselff, the quhilk he wald never haid destroyed, bot if it war possibl be all guid meanes win to God.

The King at this mater was graitlie incensed, and knawing that a Generall Assemblie was to be in Edinbruche in the monethe of May following, trauelit maist diligentlie and ernestlie with courteours, officiars, nobilitie, and ministerie, to haiff that sentence anulled, and his bischope restored and relaxed. And with fellow grait biffines, and mikle ado maid at the Assemblie, at last skarflie be a few number of ma vottes, threw out this conclusion, That the Bischope shoulde be haldin and reput in the sam cais and condition that he was in befor the haulding of the Synod of St Andros, without preiudice, discerning or iudging anie thing of the proceidings, proces, or sentence of the faid Synod. Wherin, to the grait greiff of the godlie and zelus vpright hartes, was first espyed what the feir and flatterie of Court could work in a Kirk amangs a multitud of weak and inconsiderat breithring.

Na intimationes from pulpit was maid of this sentence, but with all speid a proclamation with sound of trumpet was maid therupon. And thereafter Mr Andro and I called befor the King, and after admitting to his gratius prefence in his Cabbinet, and kissing of his Hienes hand, yit Mr Andro was commandit

to ward in the place whar he was born, during the Kings will ; and I, because I was feik of the Tertian fever, send haine to the Collage. And the Bischope ordeanit, by his preatching in the pulpit, to teatche publict lessones in Latin within the Auld Collage scholl, and the haill Vniuersitie commandit to frequent the faming. Sathan mightelie stryving therby to hauld vpe the banner against the kingdome of Jesus Chryst.

Thus with patience parting from Edimbruche, Mr Andro to his ward, and I withe his directiones entering againe to that lang interrupted and almost ruyned wark of the Collage,—the bischope to his teatching and preaching in pulpit and schooles, he triumphing, and we alnaist deiceted,—thus remeaneed all that sinner. Yit in the mean tyme vnder grait weaknes, befor the warld, God was working strongelie ; wha furnesing sum helthe and courage to me on the ane part, and graitter desyre of knawlage and hallines in the hartes of the haill heirars of the Vniuersitie, maid our auditorie and schoolles to be frequented againe. I began till allure the auditor [with] a maist pleafand and fruitfull purpose, to wit, the Historie of the Byble, with the twa lightes for cleiring therof, Geographie and Chronologie, and intermelling therwithe in thair ages as they fell out, the cheiff pointes of the Greik and Latine Storie. Bot namlie myndfull of the wark of Chryst, everie vther day I teached the Epistle to Timothè, intreating, as I could, of the discipline, and namlie insifting on the contrauertert questionnes, bringing in all the Bischopes reafones, and refuting them, and establisffing the treuthe to my vttermait. These disputes, at the desyre of our students, for thair memorie in the efter noone houres, I dytted to them.

Bot skantlie haid I bein a monethe thus wayes exerceised to my grait confort, and haldin in of sum spunk of lyff in the Collage and cause of Chryst, when the Deuill deuyfes a distraction. The Collage haid a Takisman of a kirk of thars, named Jhone Yrewing, wha finding his Takes draw to an end, and knowing that he could noct gett than renewed bot be moyen of Court, dreses him to attend theron ; namlie perceaving the King to be giffen to halkin and hounting, wherin he was expert, he employes his service officiouf- lie, sa that he becomes a man of credit, and seing Mr Androes ceas to stand fa, makes his putt that he shoulde noct be receivit till his Tak was renewit ; and yit that he might haiff the turn done fearlie, cauffes the King to wrait for me to come to him with diligence, and when I haid come twyse or thryse na thing was meined to me of that mater be the King, bot onlie be his Maister Haker. This wayes being distracted, the Vniuersitie wanting the profit of Mr Andro.

and the small thing I could do, also sendes an ernest supplication directed with the Dean of Facultie and a Maister of euerie Collage to his Maiestie, shawing the grait los of Mr Androes trauelles and lerning amangs them ; as also whow I was distractred fra my charge, humblie besikand his Hienes to releue Mr Andro from ward, and to restore him to his teatching and office in the Collage, quhilk was sa profitable for the Kirk and Comounweill, and honourable for his Maiesties esteat and realme. The King, moued with this commission and supplication of the Vniuersitie, promises to tak ordour with that mater and satiflie the Vniuersitie, prouyding the bischope might be in quyetnes and reuerendlie hard and vsit, wherof Mr Andro making him sure, he shold be frie. Whervpon I was directed to Mr Andro, and retourned answere, that as he haid euer behauit himself befor, sa he should do, troubling na man, bot attending on the difcharge of his calling. Nochtwithstanding the moyen of the Maister Haker preuealed, and maid all our exerceises to veak except now and then for a monethe, and cost me neir a couple of hunder mylles ryding ; till at laist, about the beginning of August, I was directed ower to convoy my vngle to his Maiestie, wha, coming to Falkland to his Hienes, was, be the convoy of the Maister of Gray, brought to his Maiestie, and efter lang and fear conference, was receavit in fawour, and send hame to the Collage, bot sa that vpon the Kings fathfull promise to better the Collage twyse sa mikle, the Maister Hakers Tak was subscryvit.

Therefter, in the monethe of September, accompanied with my fathfull frind and companion, Mr Robert Dury, I tuk iorney to Bervik to bring hame my fone Ephraim, on whome befor I haid skarflie lasor to think ; and thanking that godlie guid courteus lady, and all our frinds ther, we retourned the neirest way be the Ferrie of Northe Bervik, passing the quhilk I was in the graitest perplexitie of ane that euer I was in my tyme befor, and haid the maist fuddan and confortable releiff of my guid and gratius God and father, to whate honour, as in all, I man record it. We schippit in weill vnaduyfedlie, becausè the day was verie feare, in a mikle coll bott, wherin ther was bot a auld man and twa young boyes, we haiffing twa hors, a boy, the nurise, an Einglis woman, a souldiers wyff of Bervik, wha haid a desyre to com with the bern in Scotland, and whom I could nocht refuse, bathe because of hir kyndlie offer, and the bern was sa browdin vpon hir, that without danger he could nocht be speaned from hir. We hoisted seall with a lytle pirle of est wind, and lainshed furthe till almaist the thrid of the passage was past, and then it fell down dead calme. For rowing nather was ther eares meit nor

handes, the boott was sa heavie, the man auld, and the boyes young. In this mean tyme, the honest woman becomes sa feik with sic extremitie and preas of vomiting first, thereafter with swinings, that it was pitifull to behauld. Withe hir working, the barn wackens, and becomes extream feik, being nan bot myselff to curie thain, for Mr Robert was rowing. This dreing for the space of thrie houres, in end I becam dead feik myselff, sa that then it becam a maist pitifull and lamentable spектakle, to sie a woman, a stranger, an honest mans wyff com fra ham to pleasour me, to be with extream pres apeirand euerie minut to giff vpe the ghost; an infant of thrie halff yeirs auld spreaulting in the awin excrements, and the father, partlie for feir and cair of mynd, and partlie for fear feiknes, lifting vpe pitifull handes and eis to the heavines, voide of all erdlie confort or helpe of man. Now, that quhilk maid our effeate almaist disperat was, if the calme remeanit, the woman could nocht haiff indurit, bot, but dout, haid died, the extreamtie of hir pean and swining was fik, and being sa far fra land in a halff of the night with that quhilk rested of the day, nocht paft thrie houres, we could nocht haiff rowed to land, if anie drow haid rissen, nather was ther handes to takle the sealles, nor was the grathie haill and freshe to byd the wound. And therwith, be hir tumbling and yeawing, the maist schouk fa louise, that Mr Robert, the auld man being damnist and machles, haid mikle ado to fasten the sam; sa that na releiff being bot in the fweit mercie and helpe of our God, my hart maist vrgentlie importuned him, and hoping patientlie, (for euerie houre was mair nor the haill tyme of our banisment,) at last the Lord luiked mercifullie on, and fend, about the fune going to, a thik ear from the Southeast, sa that, getting on the feall ther was vpon hir, within an houre and a halff, quhilk was strange to our consideration, na wound blawing, we arryved within the Alie, and efter a maist weirisome and fear day, gat a comfortable nights ludging with a godlie lady in Carmury.

I twitched befor the sermon that James Gipfone, minister of Pencatland, maid in the pulpit of Edinbruche, at the incoming of the Lords and taking of Sterling. Therin, as he was thought to be scharpe against the subscryving brethring, so was he iudgit vehement and over peremptorie against the King, whom he threatned with the judgments of Jeroboam, in these words, or verey neir: "That if he persisted in perverting the establisched Discipline of the Kirk, and perfecuting of Gods faithfull servants, his posteritie should be cutt aff, and he should be the last of his race." The King caus'd feik him lang; and at laft, by sum of his Gward apprehendit him and put him in prisone. And

at the Generall Assemblie, hauldin at Edinbruche in the moneth of October, travelit sa that by maniest vottes he was condemnit as rasche in applicacion, and over particular and fair against the King ; and sa removit from his ministerie whar he servit. Yit could he by na meanes be moved to call bak or deny his doctrine, vnles he shoulde lie against that warrand both of the Word and Spirit wharby he haid spoken, &c.

That wintar it pleased God to repeare againe the temple of his awin Jerusalem, opening the mouthe of his servant Mr Andro again with sic grace and powar, that all began in ernest to be Theologes ; the treuthe bathe concerning doctrine and discipline to be narowlier luiked vnto, and the Bisches fear schawes, and scheddowes, to vanishe and wear away. Then also God opened the mouthe of Mr Robert Bruce at a speciall remarkable tyme within the Collage. For all was iustlie easten in dout whither theyould heir the Bisches preaching, being bathe suspedit and excommunicat ; yit manie yeildit for feir and favour of the mans finothe and pleasand vtterance, bot the best, bathe of the Town and Vniuersitie could nocht of conscience heir him, and therfor reforted verie frequentlie to the Collage euerie Sabothe, and fand of Mr Andro and Mr Robert Bruce exceeding grait edification and confort. As for me, I was then apointed be the Presbyterie to teatche at Anstruther euerie Sabothe, and was in calling to that ministerie, wherin I enterit the summer following, about the fam age that the preiftes and Chryst himself enterit and began thair ministerie. Anent the occasion, maner and effects wharof, reid in beginning of this book, inregistrat ther at lynthe, and of purpose. The quhilke narration, in this discourse of my lyff, and maist mercifull and gratius working of God with me, an vnworthie wratche, comes in in this place ordourlie.

Bot the memorie of my grait fascherie and vexation wherin I was occupied in the summer of the 1586 yeir, haid almost maid me forget a confortable benefit of God bestowit on me in the middles theroft; to wit, of a pleasand second fone, in this respect contrare to the vther, that the first was gottin in Scotland, and born in England ; the second, gottin at London, was born in St Andros the nynt day of July. Be occasion I haid the Erle of Mar to my gofflope, whom I rememberit of his dewtie ; bot in loue and remembrance of him whom it was nocht thair part to let ly in ward from his calling, I called the bern Andro.

1587.—At the Generall Assemblie in the spring tyme of the yeir 1587, Mr Andro moued the Kirk of Edinbruche to defyre the Assemblie to cause Mr

Robert Bruce pretche, and efter to futt him att the said Assemblie to be thair pastor in the place of Mr James Lawfone, and the said Assemblie to grant and appointe him thereto. Bot whowbeit that he and I bathe delt ernestlie with Mr Robert, he wald nocht assent thereto, but contented to teatche ther, and tak a fey what God wald work with him ; the quhilke he did with the notable fruct that followed.

That yeir, in the monethe of May, Guiliaum Salust S. du Bartas cam in Scotland to sie the King, of whome he was receavit according to his worthines, interteined honourablie, and liberalie propyned and dimissed in the her-vest, to his Maiesties grait praise sa lauge as the French toungh is vfed and vnderstuid in the world.

About the end of Junie, his Maiestie cam to St Andros, and brought with him the said Du Bartas, and coming first without anie warning to the New Collage, he calles for Mr Andro, saying he was com with that gentleman to haiff a Leffone. Mr Andro answeres, " That he haid teatched his ordinar that day in the fornoone." " That is all ane," sayes the King, " I mon haiff a Leffone, and be heir within an houre for that effect." And indeid within les nor an houre, his Maiestie was in the scholl, and the haill Vniuersitie convenit with him, befor whom Mr Andro ex tempore intreated maist cleirlie and mightelie of the right government of Chryſt, and in effect refuted the haill Actes of Parliament maid against the discipline therof, to the grait instruction and confort of his auditor, except the King allean, wha was verie angrie all that night.

Vpon the morn the Bischope haid bathe a prepared Leffone and feast maid for the King. His Leffone was a tichted vpe abregment of all he haid tetchid the yeir bypast, namlie anent the corrupt groundes quhilke he haid put in the Kings head contrarie to the trew discipline. To the quhilke leffone Mr Andro went contrar to his custome, and withe his awin pen market all his fals grounds and reasones ; and without farder causfit ring his bell at twa afternoone the sam day, wharof the King heiring, he send to Mr Andro, defyring him to be moderat, and haiff regard to his prefence, vtherwayes he wald discharge him. He answereſ couragiouſlie, that his Maiesties ear and tender breift was pitifulle and dangerouſlie filled with errores and vntreuthes be that wicked man, the quhilke he could nocht ſuffer to pas, and bruik a lyff, vtherwayes, except the ſtopping of the breathe of Gods mouthie, and preiudging of his treuthe, he ſould behaiff himſelf maist moderatlie and reuerentlie to his Maiestie in all respects. The King fend againe to him and me, defyring it ſould be fa, and

schawin that he wald haiff his four hours in the Collage, and drink with Mr Andro. Sa coming to that Lessone with the Bischope, wha requyfsted the King for leine to mak answer instantlie in eis anie thing war spoken against his doctrine. Bot ther Mr Andro, making him as thouche he haid na thing to do but with the Papist, brings out thair works, and reids out of them all the Bischopes grounds and reafones. The quhilk, when he haid at lainthe and maist cleirlie schawin to be pleyn papistrie, then he settes against the sam with all his mean, and with immutible force of reafone, from cleir grounds of Scripture with a mightie parrhesie and fluide of eloquence, he dinges them sa down, that the bischope was dasht and strukken als dum as the stok he fatt vpon. After the Lessone, the King, in his mother young, maid sum distingoes, and discursit a whyll theron, and gaiff certean iunctiones to the Vniuersitie for reuerencing and obeying of his Bischope ; wha fra that day furthe, began to tyre of his teatching, and fall mair and mair in disgrace and confusion. The King, with Monsieur du Bartas, cam to the Collage Hall, wher I causit prepear, and haiff in readines a banquet of wat and dry confectiones, with all sortes of wyne, wharat his Maiestie camped verie merrelie a guid whyll, and thereafter went to his hors. Bot Mon. du Bartas taried behind and conferrit with my Uncle and me a wholl houre, and syne followed after the King ; wha inquyring of him that night, as ane tauld me, "What was his iudgment of the twa he haid herd in St Andros ?" He answyeret the King, " That they war bathe lerned men, bot the bischopes war cunned, and prepared maters, and Mr Andro haid a grait reddie store of all kynd of lerning within him ; and by that, Mr Andro his spreit and courage was far aboue the other." The quhilk iudgment the King approued.

That Witsday I remouit my wyff and famelie from St Andros to Anstruther, quhilk was the twolt tyme I haid flitted sen my mariage in the space of four yeir ; wherby I was rememberit this lyff to be but a sojourning in a wildernes, and was fett to consider mair neirlie the historie of the peiple of God in thair iorney from Egypt to the Promisit land, &c.

At my first coming to Anstruther ther fell out a heavie accident, quhilk vexit my mynd mikle at the first, bot drew me mikle neirar my God, and teached me what it was to haiff a ceare of a flok. Ane of our Creares retournig from Eingland was vibesett be an Einglis pirat, pilled, and a verie guid honest man of Anstruther flean therin. The quhilk loun coming pertlie to the verie roade of Pittenweem, spuilzied a schipe lying therin, and misusit the men therof. This wrang could nocht be suffered be our men, leſt they ſould

be maid a comoun prey to sic limmers. Therfor, purchassing a Commissioun, they riget to a propre flie boot, and euerie man incuraging vther, maid almaist the haill honest and best men in all the Town to go in hir to the sie. This was a grait vexation and greiff to my hart, to sie at my first entres the best part of my flok ventured vpon a pak of pirates, wharof the smallest member of the meineft was mair in valour then a fchipfull of them. And yit I durft nocht stay sum les nor I steyed all, and all I durft nocht, bathe for the dangerous preparative, and the frinds of the honest man wha was slean, and of them that war abbusit, wha war manie, in sie fort as the mater concerned the haill. Bot my God knawes what a fear hart they left behind when they parted out of my sight, or rather what a hart they caried with them, leiving a bouk behind. I nather eat, drank, nor sleiped, bot be constraint of nature, my thought and cair always being vpon tham, and commanding tham to God, till aught or ten dayes war endit, and they in sight retourning, with all guid takens of ioy,—flagges, streamers, and ensembyle displayit,—whom with grait ioy we receavit, and went togidder to the Kirk, and praised God. The Captean for the tyme, a godlie, wylfe, and stont man, recompted to me trewlie ther haill proceeding. That they meiting with thair Admirall, a grait schipe of St Andros, weill riget out be the burrowes, being fyne of seale, went befor hir all the way, and maid euerie schipe they fargatherit with, of whatsumeuer nation, to strik and do homage to the King of Scotland, schawing tham for what cause they war riget furthe, and inquyring of knaues and pirats. At laft they meit with a proude stiff Einglisinan, wha refuses to do reverence: therfor the Captean, thinking it was a lown, commands to giff thain his nose piece, the quhilke delashit lightes on the tye of the Einglisinan mean seale and down it comes; then he yeilds, being but a merchant. Bot ther was the mercifull prouidence of God, in steying a grait piece of the Einglisinan lying out hir starn in readines to be schot, quhilke if it haid lighted amang our folks, being manie in litle roum without fence, wald haiff crewalie demeaned tham all; but God directing the first schot preserued tham. From them they approtched to the schore at Suffolk, and findes be Prouidence the lown, wha haid newlings takin a Crear of our awin town, and was spuleing hir. Whowsome they spy ane coming war lyk, the lownes leaves thair prycce and rines thair schipe on land. Our flie boot efter, and almaist was on land with tham; yit steying hard be, they delaishie thair ordinance at the lownes, and a nomber going a land perfewes and takes a halffe a diffone of tham, and puttes tham abord in ther boot. The gentle men of the countrey and Townes besyde,

heiring the noyes of schoting gathers with hast, supposing the Spainyard haid landit, and apprehending a number of the lownes in our mens handes, defyrit to know the mater. The quhilk, when the Justices of Peace vnderstude, and saw the King of Scotlands armes, with twa galland schippes in war lyk maner, yeildit and gaiff reuerence therto, suffering our folks to tak with them thair prisoners and the pirats schipe, quhilk they brought hame with them, with halff a diffone of the lownes; wharof twa war hangit on our Pier end, the rest in St Andros; with na hurt at all to anie of our folks, wha euer sen fyne hes bein frie of Einglis pirates. All praise to God for euer. Amen.

This yeir, ryding vpe to Carnbie, in companie with the Lard of Balfour and his brother, to desing the Manse and gleib of the Kirk to Mr Andro Hounte, minister, vpon an kitle hat ridden hors,—approtching to a strype weill how of sevin or aught foot brod, I put at the hors to cause him lope it: and because he was euill mouthed and hat ridden, I held his head streat, wharat he repyning in the middes of his lope, cust down his head, sa that all the feddle gear braking, he cust me ower on the vther bank with the feddle betwix my leagges, and his head going down, he lopes the supersault, and his buttokes lightes hard besyd me, with all his four feit to the Lift. The lyk wharof was neuer hard in the iudgment of the behauldars, and all that hathe confidderit it sen fyne, without anie hurt to the man or beist, except the fadle grathie braking.

That yeir, about the end of July and beginning of August, was haldin the first Parliament be the King efter his perfyt age of twentie and a yeirs. Wherin, except the ratification of the Actes maid of befor for establishing of the trew relligion and abolefshing of Papistrie, na guid was done for the Kirk, bot be the contrar sche was spuilyiet be a plane law of the ane halff of her patrimonie; to wit, of the temporall landes of all her benefices be that Act of Annexation: Hir ei in the mean tyme blearit with twa fear promises, ane of abolisshing of all bischopries and prelacies; and yit the bischope of St Andros was a special doar therin (and was the last publicket act that euer he was at): Ane vther, that the haill teinds shold be peaceable put in the Kirks possession. Bot of Gods iust iudgment that annexation of the Temporalitie hes done the King alsmikle guid as sic promises of the Kirks Spiritualitie.

The sami yeir, in the hervest, brak vpe a grait Pest in Leithe, and continowit all that wintar, quhilk strak a grait terrour in Edinbruche and all the cost fyds. Be the occasion wharof we began the exerceis of daylie doctrine and prayers in our Kirk, quhilk continowes to this day with grait profit and confort, bathe of the teitchars and heirares.

This wintar I past ower to Dakethe, and obteined the gift of the stipend of Anstruther Waster, whar God, be sum helpe of me, an vnworthie instrument, called Mr James Nicolson from the Court to the Ministerie. And in retourn-ing, of mere Prouidence, was the occasion of the mariage of Patrik Forbes of Cors with Lucre Spence, sistar to the Lard of Wilmottton, maried in Anstruther in the summer following.

1588.—That wintar the King was occupied in commenting of the Apoca-lypse, and in setting out of sermontes therupon against the Papists and Spain-yards. And yit, by a piece of grait overflight, the Papists practeised neuer mair bisfelie in this land, and maid graitter preparation for receaving of the Spainyarts nor that yeir. For a lang tyme the newes of a Spanishe nanie and armie haid bein blaſit abrode; and about the Lambes tyde of the 1588, this Yland haid fund a feirfull effect therof, to the vtter subuersion bathe of Kirk and polecie, giff God haid nocht wunderfullie watched ower the sam, and mightelie fauchten and defeat that armie be his fouldiours, the Elements, quhilk he maid all four maist ferclie to afflict tham till almost vtter consump-tion. Terrible was the feir, persing war the prechings, ernest, zealus, and fervent war the prayers, sounding war the fisches and sōbbes, and abounding was the teares at that Fast and Generall Assemblie keipit at Edinbruche, when the newes war crediblie tauld, sum tymes of thair landing at Dumbar, sum tymes at St Andros, and in Tay, and now and then at Aberdein and Cromer-tie first. And in verie deid, as we knew certeanlie soone efter, the Lord of Armies, wha ryddes vpon the wings of the wounds, the Keipar of his awin Israell, was in the mean tyme convoying that monstruous nauie about our costes, and directing thair hulkes and galiates to the ylands, rokkes, and sandes, wharpon he haid destinat thair wrak and destruction. For within twa or thrie monethe thereafter, earlie in the morning, be brak of day, ane of our Bailyies cam to my bedfyde, faying, (but nocht with fray,) “I haif to tell yow newes, fir. Ther is arryvit within our herbrie this morning a schipe full of Spainyarts, bot nocht to giff mercie bot to ask.” And sa schawes me that the Commanders haid landit, and he haid commandit tham to thair schipe againe till the Magistrates of the Town haid advyfit, and the Spainyards haid humblie obeyit: Therfor desyrit me to ryse and heir thair petition with tham. Vpe I got with diligence, and assenbling the honest men of the town, cam to the Tolbuthe; and efter consultation taken to heir tham, and what answere to mak, ther presentes ws a verie reuerend man of big stature, and graue and stout

countenance, gray heared, and verie humble lyk, wha, after mikle and verie law courteffie, bowing down with his face neir the ground, and twitching my s̄cho with his hand, began his harang in the Spanife toun, wharof I vnderſtud the ſubftance, and being about to anfwer in Latine, he haiffing onlie a young man with him to be his interpreter, began and tauld ower againe to ws in guid Einglis. The ſum was, that King Philipe, his maifter, haid riget out a nauie and armie to land in Eingland for iuft caufes to be advengit of manie intolerable wrangs quhilk he haid receavit of that nation ; but God for ther finnes haid bein againſt thame, and be ftorme of wather haid dryven the nauie by the coſt of Eingland, and him with a certean of Capteanes, being the Generall of twentie hulks, vpon an yll of Scotland, called the Fear Yll, wher they maid ſchipewrak, and whare fa monie as haid eſchapit the merciles fies and rokes, haid mair nor fax or fevin ouks ſuffred grait hungar and cauld, till conducing that bark out of Orkney, they war com hither as to thair ſpeciall frinds and confederats to kis the Kings Maiesties hands of Scotland, (and therwith bekkit even to the yeard,) and to find releiff and confort therby to himſelf, theſe gentilmen Capteanes and the poore foularts whaſe condition was for the preſent maift miſerable and pitifull.

I anfwerit this mikle in ſoun : That whowbeit nather our frindſchipe, quhilk could nocht be grait, feing ther King and they war frinds to the graitest enemie of Chryſt, the Pape of Rome, and our King and we defyed him ; nor yit thair caufe againſt our nibours and ſpeciall frinds of Eingland could procure anie benefit at our hands for thair releiff and confort ; neuertheles, they ſould knaw be experience, that we war men, and fa moued be hu- man compaffione, and Christianneſſe of better relligion nor they, quhilk ſould kythe in the fruicts and effect plan contrar to thars. For wheras our peiple reſorting amangs them in peaceable and lawfull eſſeares of merchandife, war violentlie takin and caſt in priſone, thair guids and gear confiſcat, and thair bodies committed to the crewall flaming fyre for the caufe of relligion, they ſould find na thing amangs ws bot Christian pitie and warks of mercie and almes, leaving to God to work in thair harts concerning relligion as it pleaſed him. This being trewlie reported again to him be his truithman, with grait reuerence he gaif thankes, and ſaid he could nocht mak anſwer for thair Kirk and the lawes and ordour therof, onlie for himſelf, that ther war diuers Scotsmen wha knew him, and to whom he haid ſchawin courteſie and fa- favour at Calles, and as he ſuppoſit, ſum of thiſ fam town of Anſtruther. Sa ſchew him that the bailyies granted him licence with the Capteanes, to go to

thair ludging for thair refreshment, bot to nane of thair men to land, till the ower lord of the town war aduertised, and vnderstand the Kings Maiesties mynd anent thame. Thus with grait courteffie he departed.

That night, the Lord being aduertised, cam, and on the morn, accompanied with a guid noimber of the gentilmen of the countrey round about, gaiff the said Generall and the Capteanes prefence, and efter the fam speitches in effect as befor, receavit tham in his hous, and interteined tham huneanlie, and suf-ferit the fouldiours to com a land, and ly all togidder, to the number of thret-tin score, for the maist part young berdles men, fillie, trauchled, and houngred, to the quhilk a day or twa, keall, pattle, and fishe was giffen ; for my advys was conforme to the Prophet Elizeus his to the King of Israel in Samaria, " Giff tham bred and water," &c. The names of the Commanders war Jan Gomes de Medina, Generall of twentie houlkes, Capitan Patricio, Capitan de Legoretto, Capitan de Lussara, Capitan Mauricio and Seingour Serrano.

Bot verelie all the whyll my hart melted within me for defyre of thankfulness to God, when I reinemberit the prydfull and crewall naturall of they peiple, and whow they wald haiff vfit ws in ceas they haid landit with thair forces amangs ws. And fall the wunderfull wark of Gods mercie and Justice in making ws sie tham, the cheiff commanders of tham to mak sie dewgard and curtesie to pure siemen, and thair souddarts so abiectlie to beg almes at our dures and in our strelites.

In the mean tyme they knew nocth of the wrak of the rest, but supposed that the rest of the armie was faifflie returned, till a day I gat in St Andros in print the wrak of the Galiates in particular, with the names of the principall men, and whow they war vfit in Yrland and our Hilands, in Walles, and vther partes of Eingland ; the quhilk, when I recordit to Jan Gomes, be particular and speciall names, O then he cryed out for greiff, bursted and grat. This Jan Gomes schein grait kyndnes to a schipe of our town, quhilk he fund arrested at Calles at his ham coming, red to court for hir, and maid grait rus of Scotland to his King, tuk the honest men to his hous, and inquyrit for the Lard of Anstruther, for the Minister, and his host, and fende hame manie commendaciones. Bot we thanked God with our hartes, that we haid fein tham amangs ws in that forme.

That 88 yeir was also maist notable for the deathe of Quein Mother of France, Catherin de Medicis, bludie Jezabell to the Sanctes of God, wha then was callit to hir recompence. As also the maist remarkable wark of Gods iustice in repeyng the twa cheiff executors of that horrible carnage and maffa-

cre of Paris, making first King Hendrie to cause his Gard stik the Duc of Guise vnder treft with the Cardinall of Lorean. And syne a Jacobin frier of that ordour, quhilk the King did maist for, maist treasonable to stik the King. The Lord working be maist wicked instruments maist wyffie and iustlie.*

Thus God glorifiet his name maist remarkablie in iustice against the graittest enemies of his Kirk, and sweit mercie and favour towards his; for by the continuance of pace in this Yll, the Kirks of France, from alnaist a desperat esteat becam mair and mair to be comforted, betterit, and at laft releiuit. In the 85 and 86 yeirs, all the Protestants war chargit af France within sic a day, vnder pean of lyff, lands, guids and gear; sa that the number of banished in Eingland war sa grait, and the pure of tham sa manie, that they war compelled to seik releiff of ws for the faming. And to the glorie of God I remember it, in the pure bounds I haid vnder charge at the first beginning of my ministerie, we gatherit about fyve hounder marks for that effect; bot few or nan did samikle, as be the finalnes of the foun may appeir. The foun of the haill collection quhilk the Frenche Kirks gat extendit bot till about ten thowsand marks, as thair acquittances and Letters of thanksgiving beares, quhilk I haiff in custodie, delyverit to me be the Generall Assemblie to translat in Scottes, and sett furthe to close the mouthes of invyfull sklanderars, wha gaiff out that that collection was maid for an vther purpose. As also, the collection maid for the Town of Geneua; wharfore we gat mair thankes by a Letter of Theodor du Bez in the name of the Senat and Kirk therof, nor it was all worthe, readie to be producit.

Nochtwithstanding of the Lords judgments that yeir vpon Papists, yit efter the spreit of the serpent wharwith they ar led, altho cut and deadlie woundit in diuers partes, neuertheles war euer steiring and menassing. Sa that diuers Practefars and Trafectars, Jesuistes, Seminarie Preifts, and vther emissars of the Antichryſt crape in the Countrey, and kythed dangerus effects in diuers partes, namlie in the Northe and Southe. And, therfor, the maist waeryff and cearefull of the breithriug, euerie an warning and moving vthers as the custome of the Kirk of Scotland was from the beginning, conveinead at Edinbruche, in the monethe of Januar the sam yeir, and gaiff in to the King and Counfall the Petitiones following:

* The Duc and Cardinall wer slean in Decem. 88; the Quein, for hartfearnes, followit in Januar; and the King was flicked the August following.

The Kirks humble Petition to his Maiestie and Counfall for preuention of the dangers threatned to the profession of the trew relligion within this Realme. 1588, Jan.

THAT it may pleife his Maiestie giff command, bathe to particular Presbyteries, and sic vther ministers and barrones and gentilmen as salbe thought meit, to convein and consult vpon the readiest remedies of thir dangers appeirand, sa oft as they fall think expedient, and to report thair opiniounes and advyfes to his Maiestie betwix this and the xx day of Jannar.

That it may pleife his Hienes to forbear in tyme to cum to interpon his Prinie Letters or discharges to the Kirk for steyng of thair proceidng with thair censures against Papists, when as they can nocht be reclaimed be lawfull admonitiones.

That Commissiones may be directed to sum specialles of his Hienes Connfall, best affected and of graittest powar to serche, seik, and apprehend and present to Justice all Jesuists and vthers, privat or publict seducers of his Hienes leiges, and that the saids Commissionars may be instantlie named, and a day apointed to the report of thair diligences in that behalff.

That sum specialles of the ministerie, afflsted with sum weill affected barrones or vther gentilmen, may be authorizd with his Hienes Commission and licence, to pas to euerie quarter of this Realme, and ther, be meanes that they find meiteste, try and explore what noble men, burrowes, barrones, and vthers of anie rank or calling, profes the relligion, and will ioyne asauldlie in the defence therof, and wha will nocht, and that a day be appointed in lyk maner for reporting of thair diligence.

That feing the speciall occasion of the sinistre suspitiones conceavit of his Hienes syneeritie in the treuthe, and that inanimates the Papists maist, is his authoritie and service put in the hands of papists, vnder whase wings all Jesuistes, and vthers denoted to that superftitioun, findes countenance and confort; That, for remead therof, it may pleis his Maiestie to purge his Hous, Counfall and Sessioun, and to reteire his powar of Lieutenantarie, Wardanrie, and vther his auctoritie whatsumeuer, from all and whatsumener persones, awowit or suspected to be Papists. And to let proclamationes be immedialtie directed for publication of his Hienes guid intention and mein-ing in that behalff, to the confuson of the Papists and thair patrones, and confort of the godlie offendit this tyme bygean, with thair lang tolerance and owerficht. FINIS.

Thir Petitiones presented be ws to his Maiestie and Counfall war granted, and thereafter meitting, Commissionars war nominat throuchout all the partes of this Land, to put in execution the things cravuit, wharvpon an Act of Counfall and Proclamation past out extant in print. The sam day it was thought guid that a certean sould be nominat to consult in privat concerning the best and maist reddie way of the faid execution, wharof was ten of Noble men, Lawers and Burges, viz. The Erle of Angus, guid Archbald, the Erle Mareſchall, Mr [of] Glames, Thesaurar, the Lard of Loucheaven, the Clark Register, Mr Jhone Scharpe, Mr Thomas Crag, Mr Jhone Nicolsone, Jhone Jhoneſtone of Elphistone, and Jhone Adamſone. And ten of the Miniftrie, viz. Mr Andro Maluin, Mr Robert Pont, Mr Robert Bruce, Mr Dauid Lindsay, Mr Andro

Hay, Mr Thomas Bowchanan, Mr Patrik Galloway, Mr Nicol Dalglas, Mr Andro Mill and myself. Wha meitting the sam day at efter noone, after lang reafoning and advyfiment, thought it maist expedient and neidfull, first, that the faid execution sould be without deley, in respect of the imminent danger.

Nixt, that forfamikle as ther war thrie rankes of enemies—the first of cheiff meanteiners of papists and papistrie ; the second of Jesuists, Seminarie Preists and Trafectars ; the thrid of awowars, receauers and interteiners of theſe in thair houſſes, and partakers of thair purposes and ydolatrie,—it was thought best that the first fort sould be chagrit to warde ; the second apprehendit at vnewars and punished ; the thride proceidit against conforme to the lawes of the Countrey, and being found culpable, to be punished accordinglie. And laſt, to the intent that ſa weghtie a mater might be ſolidlie advyſit and ſett down in all poyncts, the Clark Register Alexander Hay, Mr Jhone Scharpe, Mr Thomas Crag and vthers war requeifted to tak tyme and paufe vpon the mater, and euerie aue feueralie ſett down thair iudgment in wrait. The quhilk being conferrit togidder, concluſion was taken and reported to his Maieftie, wharof proceidit the acts and proclamatiōnes, and commiſſiōnes foone after published in print.

At the sam tyme in that Convention war apointed certean Commissionars and breithring to meit euerie ouk in Edinbruche for consulting vpon maters perteyning to the weill of the Kirk in ſa dangerus a tyme, viz. Alexander Hay, Clark Register, Mr Jhone Lindsay, Lord of Seſſion, Mr Jhone Scharpe, Mr Thomas Crag, Mr Jhone Skein, Mr Jhone Nicolsone, Aduocats, Wilyeam Lytle, Provost of Edinbruche, Jhone Jhonſtone, Jhone Adamſone, Hendrie Charters, burgeſſes of Edinbruche, Mr Robert Bruce, Mr Dauid Lindsay and Mr Robert Pont, Minifters.

Also the Kings minifters, with ſum vther breither, war apointed to trauell with his Maieftie for a proclamation to be ſett furthe, to let all his ſubiects vnderſtand his Hienes zeall and cair for repurging of the land of Papistrie and meantenance of the trew religion : And to defyre his Maieftie of new again now in his perfyte age to ſubſcrysye the Confession of Fathe maid, and renew the charge giffen in his minoritie to all his ſubiects to ſubſcrysue the faming ower again. The quhilk alſo was obteined and published in print.

It was fordar ordeanit that all Commissionars and Moderators of Presbyteries in all partes ſould be cairfull to haiff intelligence of all maters concerning religion and weill of the Kirk within thair boundes, and to mak aduertif-

ment of the faming from tyme to tyme to the forfaid Commissioners apointed oukleie to convein in Edinbruche.

Item ther was a Generall Assemblie apointed to be hauldin at Edinbruche the faxt of Februar following ; and the Prouinciall Assemblyes in euerie schyre to be endit befor the xxij of that instant Januar. For the quhilke cause it was thought necessar that the Commissionars of Provinces, and euerie minister within thair awin bounds, sould inform all weill affectioned gentilmen to religioune of the attempts of papists and imminent danger therby, and of the libertie granted to convein be his Maiestie and Counsall, wherby thay may be moued to tak Comissiones from Synods without feall to keipe the Generall Assemblie and mak it frequent.

And last as concerning Jesuistes, Seminarie Preifts and vthers deceauers of the peiple, it was ordeanit that thair nixt Synods charge sould be giffen to euerie minister to declar than excommunicat out of pulpit, at thair return immediatlie to thair awin kirks, that the peiple may bewar of thame, and siche lyk the companie of sic as favours, interteines tham in thair housses, or hes anie thing to do with thame : And for that effect euerie minister to haiff thair names inrollit. At this convention my vncle moderat and I wrot.

That Generall Assemblie in Februar was verie frequent of noble and gentlemen. Therat the Greunes of euerie province and presbyterie war giffen in, wherby it might be easelie perceavit whow horriblie the land was defyld all throuchout, bot namlie in the Northe and Southe, with Papistrie, Superftitione, blodsched, and all fort of villanie. Vpon the quhilke, regrates, griues, complaints and petitiones war formed and presented to the King and Counsall for punishment and redres, quhilke war ower lang and tedious to be registrat. And the breithring steired vpe to wakryffnes and diligence in watching over thair floks and cairing for the haill Kirk.

For conclusion of this meruelus yeir I can nocht forget my particular, feing that is my speciall purpose to recompt the gratius working of my God with me. He corrected me sweitlie in taking from me at the beginning therof my litle sone Andro. Bot recompenced the sam again maist bountifullie in giffing me another Andro, born that sam yeir in the monethe of August : Sa the Lord taks, the Lord gifves, blessed be the nam of the Lord for euer.

The bern was fallen beautifull, lowing and mirrhie, and seimed to be of a fyne fanguine constitution till a quarter efter he was speaned ; bot syne, wither be wormes or a hectik consumpcion, I knew nocht, bot his fleche and cullor

fealed, and be the space of a quarter of yeir consumed and dwyned away, keiping always the sweitest and pleasandest ei that could be in amnes heid. I was accustomed to sett him at the end of the table in tyme of denner and supper, as the Egyptiens did the picture of dead, till acquent me therwith ; and yit when he died, I mervelit at my awin hart that was sa vrened and moued with it, sa that yit when I wrot this, I was nocht frie of the bowdnings of the bowelles of that naturall affection. And if we that ar erdlie wormes can be sa affected to our childring, what a loue beares that heavinlie father to his ! He was my first propyne and hanfell to heavin. I can nocht forget a strange thing at his deathe. I haid a pear of fyne milk whait dowes, quhilk I fed in the hous : The ane wharof that day of his deathe could nocht be haldin af his cradle, bot stopef from fitting abone it, crape in and fatt in vnder it, and died with him : The vther, at my hamecoming on the morn, as I was washing my hands, cam, lighted at my putt, and pitiuslie crying, " Pipe, pipe, pipe," ran a little away from me. Then I called for peyes and beanies to giff it ; bot they schew me it wald na eatt. I tuk it vpe, and put pikles in the mouthe of it, bot it schuk tham out of the throt ; and parting from me with a pitifull piping, within twa or thrie houres died also. I maid on him this Epitaphe.

A soiurnar in London, I thie gat,
At hame in tyme of trouble thou was born,
The babbes for beautie thought maist diligat,
Thy beautic feim'd yit farder till adorn.

As Democrit thou first the wold did skorn,
For to refralthe the mynd a meakles marrow ;
Syn to bevall my wickednes forlorn,
The tears of Heraclit thou feim'd to borrow.

I set thie in my fight at evin and morrow,
My hart till humble, acquenting me with deathe :
But O the love of parents ! what a forrow
Did fease on me, fra th' anes thou lost thy breathe !

Oh ! first lyk pleafand floure on erthe thou grew !
Syne dwyn'd to dead, with dowes to heavin thou flew !

This page, if thou be a pater that reids it, thou wilt apardone me. If nocht, suspend thy censure till thou be a father, as said the graue Lacedemonian Agefilaus.

The ministerie of Mr Robert Bruce was verie steadable and mightie that yeir, and diuers yeirs following, maist confortable to the guid and godlie, and maist ferfull to the enemies. Sa that it was sensabilie perceavit that as God haid substitut to Mr Knox, Mr Lawfone, sa haid he prouydit Mr Robert to supplie that inleak. The godlie, for his puissant and maist moving doctrine, louit him ; the warldlings for his parentage and place reuerenced him ; and the enemies for bathe, stude in aw of him. The Chancellor, Mr Jhone Metellan, enterit in speciall frindschipe with him, Mr Andro and me, and keipit trew and honest till the day of his deathe. He helde the King vpon twa groundes fure, nather to cast out with the Kirk nor with Eingland. Whowbeit he haid maid informationes to him of guid men by the trenthe, to win him court at the beginning in the Duc his dayes, quhilk he wald fean haiff mendit, bot could nocht.

1589.—The yeir following ther fell out a mater in St Andros that wrought heavie and grait trouble to the best and honestest men in all that town, and quhilk occupied me mikle and fear, bathe in mynd and body, manie yeirs efter. The occasion wheroft was this :

The Bischope haid lurked a yeir or twa lyk a tod in his holl, as his eustom was when things framed nocht with him ; and indeid, be the Chancellars moyen, efter he was ioyned with ws, the Kings opinion and lyking was far diuerted from him. He deuyfes in this mean tyme a mischeiff to be reuengit vpon his misflykers, and steires vpe a Jakman of his called Hendrie Hamilton to quarrell a Maister of the Vniuersitie, Mr Wilyeam Walwode, Professor of the Lawes, a man bathe in blude and affinitie ioyned neir to the maist honest in all the town, knawing weill that bathe sic of the Vniuersitie and town that lyked him nocht, wald tak part with the said Mr Wilyeam. This Hendrie comes vpon the Hie Gett, Mr Wilyeam going to the Principals Leffone of the New Collage, and efter quarreling words, touks him and striks him with the gardes of his sword. Mr Wilyeam plantes to the Rector, wha calling the said Hendrie befor him, efter cognition, depryves him of his name of Maister (for he was maid Maister,) and ordeanes him to mak a humble satisfaction to Mr Wilyeam in the sam place whar he iniourit him. This he refusing to do, the complainer meined his cause to the Lords of Seffion, wha gaiff out compulsatours vpon the Rectors decret, wharwith the said Hendrie being chargit, first be the moyen of a certean wicked men, misgyders of the town, fauorars of the Bischope, and haters of thair honest and guid nibours

onlie for their vertew, he is receaued in the number of the citiciners, and maid burges. Then he comes deffimulatlie to the Rector, defyng the execution of the charges to be supereedit, and promisit to mak amends to Mr Wilyeam on the Hie Streit sic a day. Be this Mr Wilyeam is fecoure, and within a day or twa addrefes him to his ordinar Leffone of the Lawes within the Auld Collage, and going from his hous in the town to the Collage, his gown on, his book in the a hand, and fand glas in the vther, meditating on his Leffone, Hendrie Hamiltone vshes out of a hous, whare he lay in wait for bloode, and vnbesetting Mr Wilyeam, with the first strak wounds him in the hand and mutilats him, and haid proceidit fordar, giff be sum gentle men passing that way, he haid nocht been steyed. Mr Wilyeam is lead to his mothers hous crewallie woundit, the newes wharof gaes amang his frinds, they ryse and rine togidder in armes to afflit the Bailyies for iustice. Bot an of the Bailyies being vpon the conspiracie, refusing thair affistance, brings the murdarer, accompanied with the Bisches guid brother, James Arthour, called comounlie Jaques, and a officer or twa and na ma, and in plane provocation, by the teithe of the partie, convenit befor Mr Wilyeams mothers stare, yet whar he was lying with his wound bleding, sa that it could nocht be steamide. The quhilk, his brother and brother in law feing, could nocht abyde, bot making a mint, maid the lown to flie, and steirit vpe a grait tumult of all fort rinning togidder in armes, Vniuersitie, citie, and gentle men being in the town for the tyme. In this tumult nane is sa bissie to schow his manreid in feghting as the said Jaques Arthour, and meitting with his marrow, with rapper and dagger, missig his ward, he gettes a porh at the left pape, wharof he dies. His corps is brought to a chirurgians boothe and fighted ther, and fought be his frinds and a number in publict, and fund to haiff that onlie a pointe streak of a rapper sword, be whom giffen na man could certeanlie knaw, sum suspecting an, and sum another. Mr Wilyeams brother Jhone perswes efter Hamiltone, wha crying for mercie, and randring himself, obteinis mercie at the said Jhones hand, and be him is brought out and delyverit to the Bailyies againe.

The tumult steying, the honest men goes to thair houfes, ignorant altogidder of anie euill done, namlie of the flauchter of the said Jaques. Amangs the rest, an James Smithe, a man of singular qualities, graithie beloued of all godlie and guid men for his vertew and guid conditiones, and asnikle invyed and hated be the wicked, is warned be diuers that loued him, that ther was a man flaine, and the mater was dangerus, prayed him therfor to hauld himself

quyet and out of the way for a tyme. The quhilke he refusid, reposing on his innocencie, and saying they haid sufferit wrang in the persone of thair frind, bot haid done nane. Incontinent, the bailyies comes to the hous of the said honest man, better accompanid nor when they convoyit Hamiltone to the Tolbuthe, and charges him in the Kings name to go to warde with thame. He willinglie obeys and gaes with thame, and sa does the rest, to the number of nyne or ten.

These simple foulles this wayes fangit in the net of these craftie hountars, (wharin the partes of all I could pent out particularlie giff my purpose permitted,) war from the Tolbuthe brought to the Provefts hous, wha, withe the Bischope and rest of the misfreullars of the town, war all vnder a complot, resoluing then to be weill renengit upon these honest men, wha, at the ham coming of the Lords out of England, haid fought redres of manie grait abuses and inormities committed be the saids misfrewlars of St Andros, luiking that all things then sould haiff bein corrected and sett in guid ordour,—that Zuill comoun they thought to repey weill now at Pasch.

Sa they are summoned to a day of law in Edinbruche, whar, vnderstanding the law to be streat, and wanting the Prince fawour, quhilke was caried by tham be the Bisches faction, and therwithall craftelie abbusit be thair feinyed frinds, they ar brought in effect to com in the will of the partie, wha decernes vpon thame all banisment furthe of the town during thair will; and vpon twa in speciall, to wit, James Smithe, to whase worthie praise I spak befor, and Jhone Walwode, brother to the said Mr Wilyean, banisment out of the countrey, vpon grait sounes of controuention and sure caution. By this malitius craftie deuys and convoy war these guid honest men thus wayes maist innocentlie and vniustlie vexed and banissted out of the realme from thair wyffes and childring fax yeires, and at thair retournung wars handlit, as we fall heir in the awin place. Bot as the Bischope, withe the rest of the misfrewlars of that town war the beginnars, fa I can nocht omit vnmentioned a venemus and malicius prosecutor, whase vnplacable hatred and infatiable greidines of these honest mens gear was sic, as na kynd of dealling, credit, fawour, or requeist of men of all fortis, rankes, and degries within the countrey, employed ernestlie for to brak and mitigat him, could purchas nor procure ony kynd of dres at his hand. This was Mr Jhone Arthour, stubburnlie and dispytfullie refusing all reafone, for this speciall cause for that the ministres favorit tham, inspyrit but question be the spreit contrar to Chryft and his ministres. The pretext of his malice and auarice was, that as he wald affirme

against all the wrold and treuthe itselff, that James Smithe was the slayer of his brother, against whom James haid never anie querrell, nor cam neir him that day ; bot was cleirlie fein and knawin to be a pair of buttes lainthe from him when he was flaine ; and farder, fyve hounder saw that onlie a porhe of a rapper, wharof he died, haiffing na kynd of stroak or wound ma, and euerie man spyed James sword that day to be a brad sword. Bot the treuthe was, James was ritche, honest, and vpright, verteus in his calling, and the vther pure, debauchit, greidie, and neidie, and therwithall a lawer, attending on Seffion, and wating to mak his prey of the founes of contrauention, quhilk war grait and large, or then thair æquialent be composition, for he kend they could nocht, nor wald nocht byde out of thair awin countrey.

The mere pitie and indignation of my hart (as the cerchar of harts knewes) maid me to indeuor what I could for the helpe and confort of that honest man in speciali. Lykas ther was na honest or godlie man in the land wha ather knew him or hard of him bot meined his ceas and moyenned for it as they might, bot na grace was to be fund at a graceles manes hand.

About the middes of that yeir 1589, François, Erle of Bothewall, tuk vpe bands of men of weare, vnder the conduct of Coronell Hakerston, vnder pretence to tak ordour with the Ylles, bot it preived in end a Spanishe papisticall course, as is discouered in the buik of the execution of Fentrie. His Capteanes leading his men lang the cost syde, oppressed and troublet the Townes therof, euill fauored be going and returning anes. The second tym they enterit to compas and visit ower again, and cam to Kirkady, fending thair furriours and commissars befor, to prepear for tham sum pices of armour and interteinment. Bot Carell, Anster and Pittenweim, with affistance of sum gentilmen of the countrey about, refolued to resist and feght tham. The quhilk when I perceaved, I maid haft to Court, and informed the King of the abbus and commotion that was lyk to be, and purchasséd Letters to discharge the Capteanes from proceeding anie farther, and if they wald nocht, to warrand the subiects to resist. The Erle being Admirall, discharges the bottes at Leithe from gifing me passage ; bot taking iorney to the Queins ferrie, I cam with sic diligence as I could, bot or I cam, the Coronell, with his men of wear, war fean to tak the steiple of St Monians on thair head, vtherwayes haid gottin sic wages peyed tham as wald haiff interteined tham all thair dayes. And yit insisting, they brak the apointment quhilk the Tutor of Piteure (that notable Prouost of Dondie,) maid betwix tham and the Towns, and cam fordwart to Pittenweim ; bot at my coming with the Kings discharge to tham, and war-

rand to our Townes to refist in cais of disobedience, they war fean to reteire and leauie af. Sa it pleased God to keipe from blod schedding, and releue our Townes of a grait feir and vexation.

In the beginning of wintar, the King, accompanied with the Chancellar and certean vthers of his Counsall, with twa of the Ministerie, in verie secret maner imbarkit, few knawing till he was away, and landit at Vpslaw in Norway, efter mikle foul wather of a stormie wintar, and from that trauelit be land to Denmark, throw manie woods and wildernes, in confferned frost and fraw, and thair maried his Quein Anna, and maid guid cheir, and drank stoutlie till the spring tyme. At his departing he apointed Mr Robert Bruce to be on the Counsall, and recommendit the efteat of his countrey to him, and the ministerie in speciall, reposing, as he professit, vpon him and than aboue all his nobles. And indeid he was nocht disappointed, for of the favour of God thair was never a mair peaceble and quyet efteat of a countrey nor during that tyme of the Kings absence: Sa that, whar befor or sen syne, few monethes, yea oukes, was ther without sum flauchter, ther was na sic thing during that tyme.

Boduell cam then in publict, and of his awin accord maid his repentance befor Mr Robert Brunc in the Kirk of Edinbruche, for his licentius, dissolut lyff, and all his bypast sinnes, and promised, be Gods grace, to kythe another man in tyme coming, &c. Bot it was a taking of Gods name in vean, and publict abusing of himself and the Lords peiple; and therfor the Lord cursed him, for na thing suceedit weill with him thereafter.

1590.—In the spring tyme of the yeir following, the Generall Assemblie convened at Edinbruche. At quhilk diligent tryell being taken, it was fund, that na steirage at all was in the countrey of Papists, of theisses, or anie troublsome inordinat perfones. Wharof the breithring praisit God, and apointed, efter the ordour that the Kirk of Edinbruche haid taken vpe, that thair shold be fasteing and moderat dyet vfit euerie sabathe till the Kings returning. The quhilk custom being found verie meit for the exerceise of the Sabathe, was keipit in Edinbruche in the houffes of the godlie continualie thereafter. Sa that sparing thair gros and sumptuous dinners, they vfit nocht bot a dishe of brothe or sum little recreation till night; and that quhilk was sparit was bestowit on the pure. Boduell resorted to that Assemblie, and keiping hous in the Abbay in the Kings awin houffes, he haid the Quein of Eingland be hir Ambassfator ordinar (Mr Robert Bowes wha ley at Edinbruche, a verie godlie man, and to

his vttermaist lowing and cairfull of the peace and weill of the twa realnes of Eingland and Scotland,) to be his conmer, and Mr Robert Bruce, my vncle, and me, being Moderator of that Assemblie, invited now and then to guid cheir, haiffing sum grait purpose and to luik in hand; bot he wes never lukkie nor honest to God nor man.

At this Assemblie it was ordeanit, That all and euerie minister that haid ma Kirks nor aine in cure sould demit the rest, and tak him till aine only. Also that the Townes of Edinbruche, Dondie, Stirling, and St Andros sould aggrie with sic as they thought meit for tham, and report againe to the Assemblie for thair transportation. Upon the quhilk I wes ernestlie delt with be all the faids Townes; bot the loue of my awin flok and Presbyterie, and vicinitie of my vncle in St Andros, permitted me nocht to condiscend vnto tham. For this my parochiners aggreit amangs thamselues to big me a hous; bot being vndertaken, as it comes of comoun warkes, it fealit. Therfor my God and heavinlie father, the gifilar and prouyder for me of all guid things, put in my hart to tak the wark in hand myself; and, albeit I haid nocht fourtie pound in readie money, yet furnesit all things so stranglie to me, that annes begoun, it ley never a day till it was compleit, God haiffing sum confort to minister to his awin servants therby from tyme to tyme thereafter. It was begun the 5 of Junij, and endit with October following 1590.

In the yeir 1590, the King, accompanied with his Quein, cam hame the first of May, to the grait ioy and contentment of all the countrey. Diuers practesies of witchcraft and deuilrie was against him, as he was certified of therafter, bot the mercifull and mightie hand of God watched ower him, and preserued him at the ernest prayers of his fathfull servands the ministers, whom then he acknawlagit to be his maist fathfull freinds. Within a monethe or twa after his retourne was keipit a maist solemne action and magnific of the Queins Coronation, and entres in Edinbruche. At the quhilk my vncle, Mr Andro, in favour of the Ambassatours sent from diuers Duces and Princes of Almanie and Flanders, maid and promuncit an Oration in vers to the grait admiration of the heirars and thair exceeding ioy and contentment, namlie of bathe thair Maiesties. The King gaiff him grait thankes, saying, he haid sa honored him and his countrey that day, that he could never requyt him, and thereafter wald infist farder, and command him to giff the sam to the printar, that with diligence it might be exped, for ther was nan of the Ambassadours bot haid maid him requeist for that effect. And indeid this was the wark of God to haiff his awin servand honored, for Mr Andro haid nocht bein warnit

to this Coronation in anie convenient tyme, and haid na thing preparit bot sic as cam in his meditation a night or twa, anent the right way of rewling and goverment, the quhilk he vtterit with a meruelus dexteritic and grace. And, at the Kings comand, the morn efter the pronouncing, gaif it to the printar, with an epigram of dedication to the King, and intitulat the ΣΤΕΦΑΝΙΩΝ. The copies of it past throw all Europe, and was mikle esteined of be the lernit. Josephus Scaliger wrait to him congratulating, and said, " Nos talia non possumus." Lipsius reiding it said, " Reuera Andreas Melvinus est serio doctus." Be the quhilk occasion, as often befor and sen syne, all the lerned in a maner lamented that he wald nocht set himself to wryt, quhilk was mikle meined to him be all his frinds, bot he said, that God haid callit him to vse his young and viue voice yet; when he fand the calling and warrand for the pen, quhilk God wald giff if he thought it guid, he sould do thereafter.

The apointed ordinar Generall Assemblie was keipe at Edinbruche in August, at the quhilk it behoued me to mak the exhortation. I cam to the King-orn the night befor, and imbarking with certeain breithring, we cam within a myle and les to Leithe, bot a contrarie wind coming iust in our teithe when we haid vst all meanes be burding and rowing, we war compellit to go bak againe, with a foul schoure, and landit at Brintyland, whar na hors war to be gottin, and being past fax hours at evin, I was to enter in iorney on my feit to go about, when God respecting his awin wark, fend the wound in the waft with a pleasand fear night; and sa finding be the fam Prouidence a lytle schollab, reposing on him whate turn was in hand, we tuk the sie, and gat verie fear paßage and cam to Edinbruche even as nyne of the night strak, obteining of Gods mercie that nights repose, quhilk I luiked nocht for, to inable me for the mornes action.

It fall nocht be impertinent to remeber sum pointes of the doctrine vttered at that tyme vpon the 1 Thess. v, ver. 12, 13.

The text being soumed and opened vpe, thir heades war infisted into:—First, aneit the weigt of the charge of the ministerie; nixt, anent the honour therof; thridlie, whow neidfull *νοῦδοσις*, rebuk or admonition, was in the Kirk and amangs breithring. Vpon this last head, occasion was takin to speek at lainthe of disciplin, quhilk also at mair lainthe I thought pertinent heir till infert, because the course of the cheiff mater of this Storie rinnes vpon that.

First, That discipline was maist necessar in the Kirk, seing without the faming, Chrysts Kingdome could nocht stand. For vnles the Word and Sacraments

war keipit in sinceritie, and rightlie vfit and practefit be direction of the discipline, they wald foone be corrupted. And therfor certean it was, that without sum discipline na Kirk, without trew discipline, na rightlie reformed Kirk, and without the right and perfyt discipline, na right and perfyt Kirk.* This was cleirlie declarit be the exemplis of a Republict and Citie, and of artes of warfear and pastorage. The Storie of the giffing, beginning, continuowing, brak and restoring againe of the trew discipline within the Kirk of Scotland was recompted and callit to remembrance; and therupon exhortation giffen to dell with his Maiestie in maist graue and instant maner, That his Maiefstie wald schaw that taken of trew thankfulnes to God for the grait benefit of his faiff preferuation and retournung with his Quein from Denmark, as to refhinde and abolishe obscure and dangerus lawes maid in prejudice of the discipline and libertie of Chrysts Kingdome within this realme, haiffing fund in guid experience in his absence, as alwayes befor, the guid will, fidelitie, loue and cear of the ministerie as of thair God, and Chryst Jefus his king, be him anointed and sett over all, whase caufe this was quhilk he haid put in the hands of his pure servants, &c.

Also the haill breithring war ernestlie exhorted to studie the discipline diligentie, and practise it clearfullie, that they might be able at all occasiounes to stand in defence therof, as it hes bein of Gods grait favour with the treuthe of the doctrine sett doun out of the Word of God; and the practise of the sam fund maist halfome and profitable within the Kirk of Scotland. And that at this tyme, for thrie causses namlie; first, because of the esteat of the godlie, guid, and zealus breithring in England, our nibour Kirk, standing for the treuthe therof, and fearlie suffering for the sam. Secondlie, because these Amazies belligod bischopes in England, be all moyen, yea and money, war seikand conformitie of our realne with thairs till invert and pervert our Kirk, as did Achaz and Vrias with the King and Altar of Damascus. Thridlie, because we haid lurking within our awin bowelles a poisonable and veneneinus Psyllus, a warlow I warrand yow, sa empoisoned be the vennome of that auld serpent, and sa altered in his substance and naturall, that the deadlie poifone of the vipere is his familiar fluid and nuriture, to wit, lies, falshode, malice and knauerie, wha hes bein lurking a lang tyme hatching a cocatrice eagg, and sa fynlie instructed to handle the whissall of that auld inchantar, that na

* At this the Einglishe Ambassatour being present, sturred, and conferrit with me therester at Iainthe, whom I fatisfeit.

Psyllus, Circe, Medea, or Pharmaceutrie could euer haiff done better. This is Patrik Adamfone, fals bischope of St Andros, wha at this tyme was in making of a buik against our discipline, quhilk he intytles Psyllus, and dedicates to the King, the epistle dedicatore wharof is in my hand, wharin he schawes his purpose to be, to souk out the poifone of the discipline of the Kirk of Scotland, as the Psylli a vennemus peiple in Afrie soukes out the venom of the wounds of sic as ar stangit with serpents. But I trust in God (said I) he fall proue the foole als madlie as did these fillie Psyllies, of whom Herodot in his Melpomene wryttes, that they perished altogidder in this maner: When the South wound haid dried vpe all thair conseruars and cisterns of water, they tuk counfall all in a mynd to ga against it in armes for advengementt, but coming amang the deserts and dry fandes, the wound blew hichlie and owerwhelmde thame with sand, and destroyed than euerie man. Sa I dout nocht fall come of this obftinat, malitius foolle, whilas he intends nocht onlie to stope the breathe of Gods mouthe, bot also to be advengit vpon it, because it hes strukken him fa, that he is blafted therwith and dried vpe, and maid voide of all fape and moisture of heavinlie lyff. But alas! my breithring, (said I,) giff yie wald do that quhilk I think yie bathe might and sould do at this tyme, to wit, to ratefie and approue that sentence of excommunication maist iustlie and ordourlie pronuncit against that vennemus enemie of Chrysts Kingdome, as I am assurit it is ratefeit in the heavines, as cleirlie may appeir be the effects therof, na les then in the dayes of Ambrofe, when Sathan sensiblie possest sic as war delyverit to him be excommunication, he wald feill better his miserable folie, and be woun againe to Chryst if he be of the number of the elect. The quhilk, if yie do nocht, my breithring, by a foar experience nocht lang fyne past befor, I may foretell yow a thing to come, giff God in mercie for his Chrysts feak stey it nocht; that yie will find and feill yit mair pernitiuslie the referued poifone of that Psyllus in brangling the discipline of the Kirk, and punisshing of our vndewtifull negligence.

An vther pointe of the doctrine then vttered I hald it nocht vnprofitable heir to insert, because of the neceffitie therof yit abyding vnamendit. This was anent the dewtie of the flockes to thair pastors and watchmen. The flockes aught to loue their pastors deirlie be this text and vther of Holie Scripture; they aught to prouyde for tham all things neidfull and confortable for this lyff, and to giff tham that honour quhilk aperteines to the ambassatours of Chryst. God biddes thee honour him in the ministerie of his worshiping, and thy saluation with the best of thy substance; and giff thow do nocht this

way acknawlage the awnar of all thy substance and gissar therof, thow art bot an vnthankfull theiff, and nocht a lawfull professor therof with guid conscience, and at that day of Gods iustice court, thow fall heir the dome and feill the punishment of a theiff, if thow prevent nocht be repentance.

But heir our flockes excuses thamselues, saying, Our teinds ar riguruuslie exacted and taken vpe from ws, therfor this burding lyes vpon tham that gettes the teinds, &c. Answere, If men pitie thair awin faulles, it is na excuse for them; for giff they war neuer fa fear spulyied and oppressed, wald they want the necessar fuid of the body, and reyment thairof, fa lang as they haid anie thing left, yea or could beg or borrow? Na: They wald vse the reddiest for the present necessitie, and prease to remead the oppression and wrang, by what meanes they could. And why will they nocht vse the lyk for the fude and reyment of the faull and inward man? Is it warfe then the bodie? Is it nocht to be ceared for? Or is ther nocht a faull, a heavine, a hell, a God, a Deuill? Na, I am sure my breithring, if this doctrine soundit often in publict and privat amangs the pure famising faulles in this land, a guid number at leaft wald be walkned and moued to seik pastors on thair awin charges.* I speik be guid experience, I thank God for it: Tak peanes and distrust nocht God, he will work and bring furthe sum guid effect. I neuer saw yit a piece of fathfull peanes taken vprightlie for the honour of God, and saluation of pure faulles, bot it fand a blesing and succes worthie of all, and it haid bein ten tymes mair. Nather yit, euer knew I in Scotland a man of guid conscience, that durst in conscience come to the schaking af of the dust of his feit against anie town or congregation. And for my awin pairt, I fand euer the fault mair in the peanes of the pastor, nor the purs of the peiple if they haid it. Yea, can it be possible that a man fall gean or fordar a faull to Chryst and the lyff euerlafting, and nocht receave of his purs and things of this lyff as he may spear, and it war to speare it on himselff? Na, nocht possible, for a thankfull hart getting mon giff againe; and if nocht thankfull, na Christian; and winning the mans hart and faull to Chryst and thie, the man himselff, and what he hes, mon be at thy command in Chryst.

O bot they will say, Sall the sacrilegius then pas frie, and bruik the teinds? Na, nocht fa: Bot let the flockes and pastours ioyne togidder, and cry

* NOTA. That nochtwithstanding of the ordinance of the last Assemblie, men war leathe to quyt the multitud of Kirks, saying ther wald na stipends be gottin to Kirks, and men could nocht enter to charges without stipends.

and craue at the King, Counfall, and Esteattes, and be bot als ernest in that mater concerning the service of God, and the weill of thair awin faulles, as gentilmen and vthers ar in things twitching thair heritage, honour, and vther ciuill or criminall actiones, and I will warrand they fall com speid. For whow ather could they, or durft they, be refused in sa reasonable a petition, &c. Bot what is the kirks dewtie in this eas? That we leaue na thing vndone that Chryst hes put in our hands, and requyres of ws, according to our office in the rewling of his Kirk and Kingdome. Ar we the trew Kirk? Ar we the lawfull Ministerie? Haiff we the authoritie and powar of his schapter? Haiff we that fyre that deuores the aduersar, and that hammer that braks the rokkes? Yea, and haiff we nocht that scharpe twa eagit sword? or is it scharpe and drawin onlie against the pure and mean annies, and nocht potent in God for owerthrowing of hauldes, for doing vengeance vpon haill nationes, chestesing of peiples, yea binding of kings in channes, and the maist honourable princes in fetters of yron, to execut vpon tham the iudgment wryttin? And finalie, is thair exception ather of persones or sinnes befor the iudgment seat of Chryst? or fall his sword or censour strik vpon the pure adulterar or furnicator being contumax, and ly in the seabart rusting from the sacrilegius, fuffering tham to go on contemptiuse obstat? Na, na! deir breithring, I man vtter the advys that God hes put in my hart, submittting alwayes my spreit to the prophettes.

Firſt, I wald the Kings Maiefie ſould be traueld with for his favour and concurrence, wha is neir als far hurt in this mater as the Kirk is. We haiff his will; we haiff his promife; we haiff manifold exemplis and reafones to ley befor him. We, and the graitteſt and beſt number of our flockes, haiff bein, ar, and mon be, his beſt ſubiects, his ſtrynthe, his honour. A guid miſtter (I ſpeak it nocht arrogantlie, bot according to the treuthe,) may do him mair guid ſervice in a houre, nor manie of his ſacrilegius courteours in a yeir, &c.

Nixt, I wald wiſ that from this preſent Asſemblie, war directed to the cheiff ſacrilegius persones in all the ſchyrēs of this Realme, choſin men of godlie grauitie and authoritie, full of the Holie Ghost, till iſtruct, admoniſe, and charge tham in the name of God, and of his ſone Chryſt Jeſus till amend but deley, &c.

Laſt, that a frequent and honourable Asſemblie war keipit, affiſted be the Kings awin preſence in perſone, ſolemnlie fanctified with the exerceis of fasting and humiliatiōn, with a guid number of gentilmen and burgeſſes, directed

in commission from eterie paroche and brouche therunto : Befor the quhilk certeian of the specialles of these facrilegius persones might be callit and compeiring, inquyrit if they war of Chryft, and of the trew members of his Kirk or nocht. If they answered they war, then let them testifie it be heiring of his voice and the voice of his Kirk. If nocht, let be schawin tham that Chryft commands to hald tham as Publicane and Ethniks.

O then, me thinks I heir sum crying, Will ye excommunicat tham ? That will breid a grait schisme and vproare ; they are the cheiss that faught for relligion ; yie will ryde with a thine court if yie want tham. Soft, I pray yow, and heir reafone. I wald ask tham wither it war the nam or the mater of excommunication that they abhorrit and fearde. Giff it be the mater, ar they ignorant of that quhilk is sa aft dung in thair heides, to wit, that ipso facto befor God they ar excommunicat, sa laung as indurdlie against thair conscience they ly vnder the curs of that execrable facrilage ? And as for the effects and inconvenients alleadgit, I ask onlie if this be that diewtie that God bids ws do, and requyres of ws conforme to our office ? When anie abyds in sinne wherby God is dishonorit, the Kirk hurt and sklanderit, and the persones selff indangerit of condemnation, can the pastors be answerable for the discharge of thair diewtie, except they deall with that persone be all the meanes that God prescryvit to thair calling, wharof the spaciall ar the word and discipline ? And if it be our diewtie, what haiff we mair to do bot to obey and do it, leaving to God the effects, quhilk ar in his hand alleanerlie ?

And yit to answer by guid appearance, this mater fall procede sa fearlie and cleirlie, that nan can repung therto, except they will planlie gauisland God, the Kirk, the King, and all guid reafone, and sa doing wilbe sa weak, that they may be easilie owercom. As to thair number, it is na thing in respect of the multitude of pure faulles that wants thair spirituall fuid, and are oppressed in thair teinds, and of the number of guid men that fean wald for reformation. As for thair feghting for relligion, sa did facrilegius Achas for the inheritance of Canaan, Saull for Israell, Joab and the sonnes of Seruia for the kingdome of Dauid ; bot they war nocht approued of God. It is nocht the feghtar that is commendit and allowit, but he that feghtes rightlie and lawfullie. The praise of planting of relligion in this land appertaines to the Lord of Hostes alleanerlie, and when euer they boist of that, they fall in a dowlie and hichar degrie of facrilage, arrogating to tham the glorie of God, and that maist falflie, nocht being sa mikle as Gods guid instrument.

- For if they refuse that quhilk we craue, they declar euidentlie they faught

never for God nor religion, bot for the kirk gear, to disturbe the possessours therof that they might invade the sam ; they faught neuer against the Papists, bot against the Titulars of the Teinds and rents of the Kirk ; they fett nocht thamfelves to hauld out Jesuistes, bot the fuddarts that clamed right to Chrysts cott ; they wald nocht rut out the seminarie preifts, bot the feid of the Kirk, guid lerning, and all religion. Sa that if God, if Chryst, if religion, if ministerie, falbe reclamers of the Teinds and Kirk gear againe, they fall at an instant becom to tham, Satan, Anti Chryst, Papistrie, and Jesuittes. And now if it falbe the number of sic that fall mak out our number, war it nocht better to be few ? or sic courteours to sett out our court, war it nocht better to be courtles ?

Wharfor, deir breithring, (said I) to be schort, and conclud my opinion, that it may receave ather your approbation or censure, my exhortation is, that we be cearefull till vnderstand our dewtie, and what command we haiff of God in this pointe, and weyng it rightlie, that we be about cairfullie to put it in practise, leaving to God the euent and effect, reposing ourfelves, what euer fall out, vpon the warrand of his will, and the testimonie of a sound and vpright conscience. Let ws nocht say with the flugart, " Ther is a lyon in the way ;" nor for feir of stornie wound or wather leue af to saw and schear the Lords land. Gif Chryst and his Apostles haid sa done, the Gospeil haid neuer been preached. And if these noble instruments steirred vpe in this last age, even in this countrey, haid been sa terrified, we haid neuer enjoyed this libertie and fruict therof. Let ws be then incuragit in the strainthe of our almighty God, and in the authoritie of his lie calling ; and the mair that sacrilegious auarice carie men away from God and religion, let ws the mair ernestlie feik efter him, and procure the weill and confort of the faulles conredit to ws. And without question we falbe terrible to whatsumever enemie and contrarie powar, and fall want na guid thing. We fall feid sweitlier and better on a dishe of pottage, nor they on thair kinglie fear, serving an God trewlie, and stryving with our Chryst against the vnthankfull world. It was God, euen our God, wha almost by all meanes begoud the wark meruelouslie, and na les meruelouslie by all meannes hes continowed it in despyst of all contrarie craft and powar ; and the sam, our guid God in the sam fort will crowne and end it. That all praise therof haillie may be his, to whom be it for euer. Amen.

This doctrine and advys was weill lyked and approuit of all, bot was nocht thought expedient to be practised at that tyme be the wsdome of the politik and warldlie wyse. And siclyk concerning the bischope, whom they perceae-

vit to be fallin alreadie gif he war lettin alean ; bot if he war put at, the King wald tak his part, thinking it was for his cause he war put at. Onlie this was concludit, That euerie minister sould haiff a copie of the Book of Discipline and peruse it ; and euerie Presbyterie sould cause thair haill members subscryve the sam, and the refusars to be excommunicat, purposing therby to ather cause the Bischope subscryve the sam, or then to be of new excommunicat : Bot God wrought that mater better.

The Bischope being a man that delt deceatfullie with all, and neuer dischargedit sa mikle as a ciuill dewtie according to the lawes, reposing vpon the Kings fawour, at last the King was sa faschit with complents of all sortes of men vpon him, that he was sa often denuncit to the Horn, and sa lang lying registrat therat, and vnderstanding therwith that he was infamus and euill loued be all men, he was eichanied of him and cufft him af ; and fordar dispossedit his lyffrent to the Duc of Lennox, with the temporalitie of the bischoprik, wherby the miserable bischope fell in extream pouertie, and therwithall in a heauie disease of body and mynd. Bot he haid simulat sa often feiknes that nan beleined him till he was brought till sic necessitie that he was compellit to wrait to Mr Andro, my vncle, mak confession of his offences against God and him, and crane his helpe ; wha, but fordar, vistited him, and supported him sa, that the space of diuers monethes he leined on his purse. At last he besought him to get him sum collection of the breithring in the Town, and for thair satiffaction promised to present the pulpit and mak publick confession. Bot whither he feniyit excuses, or that it was sa indeid that God wald nocht permit him, I knew nocht, bot he haid neuer that grace to present the pulpit againe. In the end of that wintar he fend to the Presbyterie, and maid humble futt to be relaxed from excommunication ; and the breithring, douting wether it was that he felt the dint therof in effect vpon his conscience, or to be a mean to insinuat him in the breithrings pitie, to gett wharby to fustein him, fand Mr Andro Monereiff, of guid memorie, and me, with sum others to try him. We fand him in a miserable esteat, and whowsome he marked me, he plukked af the thing on his head, and cryed, "Forgiff, forgiff, me for Gods feak, guid Mr James, for I haiff offendit, and don wrang to yow manie wayes." I schawing him his sine against Chryst and his Kirk, exhorted him to unfeiniyit repentance, and therwith conforted him in the mercie of God, and forgaiff him with all my hart. Then proponing to him anent his excommunication, giff he acknawlagit it lawfullie done, and felt the force of it in his conscience, he interrupted me, and cryed pitiouslie out in these words : "Louse

me for Chryſt feak," dyvers tymes ower and ower. The quhilk when we reported to the breithring, with prayer and thankſgiffing he was relaxit.

1591.—At the Provinciall Assemblie conveined in St Andros the 6 of Apryll 1591, Mr Jhone Caldcleuche presented in his name, to the Assemblie, certeian Articles of Recantation, wryttin in Latine. The quhilk being red, the Assemblie directs Mr Andro Meluill, (chosine that yeir Rector of the Vniuersitie in the roun of Mr James Wilkie, latlie departed, a guid, godlie, honest man,) Mr Robert Wilkie, Dauid Fergusone, and Mr Nicol Dalglaishe, to the faid Mr Patrik Adamfone, bishope, to craue of him, in the name of the Assemblie, a mair cleir and ample recantation, and that in vulgare langage, that all might understand the sam. The faid Bishope sendes the sam subſcryuit with his awin hand as after followes :

The Recantation of P. Sant Androse, direct to the Synod convenit at St And. 6 of Apr. 1591.

BREITHRING, being troublet with feiknes, that I might giff confession of that doctrine wherin I hope that God fall call me, and that at his pleafour, I aught depart in an vnitie of Christian fathe, I thought guid to vtter the faming to your Worſhips, and lykwyſe to craue your godlie Worſhips affiſtance, nocht for the reſtitution of anie warldlie pompe or preeminenſe, quhilk I lytle ſpect, as to remoue from me the ſlanders quhilk ar reaſit in this countrie concerning the varietie of doctrin, ſpecialie vpon my part, wherin I protest befor God, that I haiff onlie a ſingle ſpect to his glorie, and be his grace I fall abyde herin vnto my lyves end.

First, I confes the trew doctrine and Christian relligion to be teatched and rightlie annuncieit within this realme, and deteaſts all papistrie and ſuperftition, lyk as, bleſſed be God, I haiff detefted the sam in my hart the ſpace of threttie yeirs, ſen it pleased God to giff me the knawlage of the treuthe, wharin I haiff walkit vprightlie, alſweill heir as in vther Countries, as the Lord beares me record, vnto thir laſt dayes, wherin, partlie for ambition and vean glore to be preferit to my breithring, and partlie for cœtousnes, I haiff poſſeſſit greidelie the pelf of the Kirk, I did vndertak this office of Bifchoprik, wherwith iuſtlie the ſinceireſt profeſſours of the Word hes fund fault, and hes condenmit the faming as impertinent to the office of a ſinceir paſtor of Gods Word. And albeit men wald cullo the faming and imperfectiones therof be diuers clokes, yet the sam can nocht be concilit from the ſpirituall eis of the fathfull, nather yet can the men of God, when they ar put to thair conſcience diſſembre the sam.

Nixt, I confes I was in an eroneus opinion, that I beleivit the government of the Kirk to be lyk the Kingdomes of the erthe, plean contrar to the commandiment of our Maiftre Chryſt, and the monarche wherwith the Kirk is governit, nocht to be onlie in the persone of our Sauiour Chryſt (as it is,) bot in the Minifters wha ar na thing but vasſalles, and vnder him in an æquallitie amangs thamſelues.

Thridlie, That I maried the Erle of Huntlie contrar to the Kirks command without the confeſſion of his fathe, and profeſſion of the ſinceir doctrine of the Word, I repent and craues God pardonē.

That I trauelit, bathe be reaſoning and vtherwayes, to ſubiect the Kirkmen vnto the Kings or-

dinance in things that aperteines to ecclesiastik maters, and things of conscience, I ask God mercie, wharpon grait enormities hes fallen furthe in this Countrey.

That I believed and sa teachit, the Presbyteries to be a foolishe invention, and wauld haiff it sa esteimed of all men, quhilk is an ordinance of Chryſt, I crame God mercie.

Fordar, I submit myſelff to the mercie of God and the iudgment of the Asſemblie, nocht misſuring my offences be my awin ſelff, nor infirmities of my awin ingyne, bot to the guid iudgment of the Kirk, to the quhilk alwayes I submit myſelff, and beſeiks yow to mak interceſſion to God for me, and to the Kings Maieſtie, that I may haiff sum moyen to live, and confune the reſt of thiſ my wretched tyme, for whaſe cauſe and fauour I committed all thiſ errors, and God hes iuftlie recompensed me in his iudgments.

And wharas I am burdenit to haiff bein the ſettar furthe of the bniک called the Kings Declaraſtion, wherin the haill ordour of the Kirk is condenmit and traducit, I protest befor God that I was ſa commandit to wrait be the Chancellar for the tyme, bot cheiflie be the Secretar, wha himſelff pennit the ſecond Act of Parliament concerning the powar and authoritie of Judicatour to be abſolutlie in the Kings powar, and that it ſould nocht be leisome to anie ſubiect to reclame from the faming vnder the penaltie of the Actes, quhilk I ſuppoſe was treafone.

Item, Whar it is alleagit that I ſould haiff condenmit the doctrine announced and teached be the Minifters of Edinbruche, to haiff allowit onlie concerning obedience to the Prince my doctrine, I confeſ and proteſtes befor God, that I never vnderſtud nor knew anie thing bot ſinceritie and vp-rightneſſ in the doctrine of the minifters of Edinbruche in that poinf nor na vther.

Fordar, I confeſ that I was author of the Act diſcharging the Minifters ſtipends, that did nocht ſubſervye the Actes of Parliament; wherwith God hes iuftlie recompensed myſelff.

The premisses and diuers vther poinfes conteined in the Buik of the Asſemblie war dyted be Mr Patrik Adamſone, and wrytten at his command be his fervant Mr Samuel Cunningham, and ſubſervyt with his awin hand, befor thiſ witnes, directed to him from the Synodall, becauſe of his inabilitie of body till repeare to the Asſemblie, James Monipennie, fear of Pitmillie, Andro Wod of Streawithie, Dauid Murray, portionar of Ardet, Mr Dauid Russall, bailyie of St Andros, Mr Wilyeam Murray, Minister at Dylart, with vthers diuers.

This man haid manie grait giftes, bot ſpecialle excellit in the young and pen; and yit for abbuſing of the fam againſt Chryſt, all vſe of bathe the anie and vther was takin from him, when he was in graitteſt miferie and haid maift neid of tham. In the latter end of hiſ lyſſ his neireſt frinds was na conforſt to him, and hiſ ſuppoſed graitteſt enemies, to whom indeid he offerit graitteſt occaſion of enmitie, was hiſ onlie frinds, and ceaſed nocht to recompence guid for euill, namlie my vncle Mr Andro, but fand ſmall takings of anie ſpiritual conforſt in him, quhilk ſpecialie he wald haiff wiſſit to haiff fein at hiſ end.

Thus God delyverit hiſ Kirk of a maift dangerus enemie, wha, if he haid bein endowit bot with a comoun ciuill piece of honestie in hiſ delling and

conuersation, he haid ma meanes to haiff wrought mischeiff in a Kirk or Country nor anie I haiff knawin or hard of in our Yland.

Mr Dauid Blak, a man mightie in doctrine and of singular fidelitie and diligence in the ministerie, haid be the cairfull procurment of my vnce at the Generall Assemblie, bein apointed Minister of St Andros, Mr Robert Wilkie taking him to a part therof within the Collage of St Lenords, as maist aggrieable with his naturall and giftes. He attendit maist charitable vpon the Bischope, furnesing him confort bathe for bodie and faull, to whom the bischope promisit diuers dayes to com to the pulpit, and suppleing his roum to mak publict confession ; bot so often was Mr Dauid disapointed and maid to occupie his awin roum with the les preparation. He cravut of his Wyff, and tham that wated on him, that in anie ceas he shold be aduertised of the tyme when they saw him weakeft, for Mr Dauid wald haiff fellon fean sein sum confortable mark of Gods Spreit working with him ; bot being warnit, came and fand him as he leivit senfles of spirituall sanctification sa to die, therfor comending him to the mercie and guid pleafour of God with a heavie hart departed.

That yeir also Boduell lost the Kings favour, the quhilk being exceſſuelie indulgent towards him diuers yeirs, turned at laſt in implacable hatred. He maid manie attempts for ſurpryſing of the Kings persone, quhilk was the caufe of manie pitifull executiones, wharof a number I ſaw with my eis, as tragicall ſpectacles in the theater of this miferie of mans lyff. But things done be forme of Justice haid with them ioyned sum comfortable conſideration, but the murdour done of the Erle of Murray at Dinnibirſall be the Erle of Hountlie on fear day light, the King luiking on it with forthought, fellon hamsukin and treafone vnder tryſt, maist crewalie with fyre and fworde, yit mightelie cryes and importunes the ear of the righteus inquyrar and revengar of bloode.

1592.—The aw of Bodualls remeining alwayes within the Country, and often tymes hard about the Court, togidder with the horroure of the deid of Dinnibirſall, quhilk the vnburied corps lyand in the Kirk of Leithe, maid to be nocht onlie vnburied amangs the peiple, but be comoun rymes and fangs keipit in recent deteftation, alſinikle as the publict threatning of Gods iudgments therupon from pulpites, obtineid (at the Parliament hauldin at Edinbruche in the monethe of Junie 1592, for better expeding of the forfaultrie of Boduall), by our expectation that quhilk haid coft ws mikle pean in vean monie yeirs befor, to wit, the Ratification of the libertie of the truw Kirk,—of

Generall and Synodall Assemblies,—of Presbyteries,—of Discipline; the temor wharof, because it is the spaciall evident of our discipline amangs ciuill men, and for that it cost me a piece of peanes, I could nocht bot heir inregistrat.

The Ratification of the Libertie of the trew Kirk ; of Generall, Synodall Assemblies, Presbyteries and Discipline ; and Lawes in the contrar abrogat : Parl. Junie, 1592.

OUR Soueraine Lord and Estaites of this present Parliament, following the louable and gude exemple of thair predeceſſours, hes ratified and approued, and be the tenour of this prefent Act ratifies and approues all liberties, priuileges, immunitiess and freidomes whatſumeuer giuen and granted be his Hienes, his Regents in his name, or anie of his predeceſſours, to the trew and halie Kirk, prefentlie eſtabliflied within this Realme, and declared in the firſt Act of his Hienes parliament the twentie day of October, in the yeir of God, a thowſand fyve houndrethe threescore nyneſtein yeirs ; and all and whatſumeuer Actes of Parliament and ſtatutes maid of befor be his Hienes and his Regents, anent the libertie and freidome of the ſaid Kirk : And ſpeciallie the firſt Act of Parliament haldin at Edinbruche the twentie four day of October, the yeir of God, a thowſand fyve houndrethe fourſcore ane yeirs, with the haill particular Actes there mentioned, qubilk falbe als ſufficient as gif the fam war heire exprefſed ; and all vther Actes of Parliament maid ſenſing in favour of the trew Kirk : And ſielike ratifies and approues the Generall Assemblies apointed be the ſaid Kirk, and declares that it falbe lawfull to the Kirk and Minifters, euerie yeir at the leaſt and after pro re nata, as occation and neceſſitie fall requyre, to hald and keipe Generall Assemblies ; provyding that the Kings Maieftie or his Commiffionars with them to be apointed be his Hienes be prefent at ilk Generall Assemblie, befor the diſſolving therof, nominat and appoint, tyme and place, when and whare the nixt Generall Assemblie falbe haldin ; and in cafe nather his Maieftie nor his ſaid Commiffionars beis prefent for the tyme in that town whare the ſaid Generall Assemblie beis haldin, then and in that cafe it falbe leifun to the ſaid Generall Assemblie be thamſelues to nominat and appoint tyme and place, whare the nixt Generall Assemblie of the Kirk falbe keipit and halden, as they haue bein in vſe to do thir tymes bypast. And als ratifies and appreiuies the Synodall or Provinciall assemblies to be haldin be the ſaid Kirk and minifters twyſe ilk yeir as they haue bein and ar prefentlie in vſe to do within euerie province of this Realme.

And als ratifies and appreiuies the Presbyteries and particulaſ ſeffions apointed be the ſaid Kirk, with the haill iurifdiction and discipline of the fam Kirk aggreet vpon be his Maieftie in conference haid be his Hienes with certean of the minifters conuincied to that effect : Of the qubilk articles the tenor followes.—Maters to be intreated in Provinciall Assemblies : Thir affembliies are conſtitut for weightie maters, neceſſar to be intreated be muthal content and affiſtance of breithring within the province as neid requyres. Thir affembliies hes powar to handle, ordour, and redres all things omitted or done amifs in the particulaſ Assemblies. It hes powar to depoſe the office bearers of that prouince, for gude and iuft caufe deſerving depriuation : And generalie thir affembliies hes the haill powar of the particulaſ Elderschipes wharof they ar collected.—Maters to be intreated in the Prefbyteries : The powar of the Prefbyteries is to giue diligent laboures in the boundes committed to ther charge ; that the kirks be keipit in gude ordour ; till inquyre diligentlie of nauchtie and vngodlie perfones ; and to trauell to bring tham in the way again be admonition or threatening of Gods iudgments, or be correction. It aperteines to the Elderschipe to tak heide that the Word of God be purlie preſtched within their bounds ; the sacraments rightlie ministered ;

the discipline interteined, and ecclesiasticall gudes vncorruptlie distributed. It belanges to this kynd of asssemblies to cause the ordinances maid be the Assemblies Prouincialles, Nationalles and Generalles, to be keipit and put in execution; to mak constitutiones qulilk concernes *τοπετων* in the Kirk for decent ordour in the particular kirk whar they govern, prouyding that they alter na rewles maid be the Provinciall or Generall Asssemblies; and that they mak the Prouinciall assemblies forfaid priuie of the rewles that they fall mak: And to abolishe constitutiones tending to the hurt of the fain. It hes powar till excommunicat the obstinat, formall proces being led, and dew interuall of tymes obserued. Anent particular kirks, gif they be lauchfullie rened be sufficient ministerie and fession, they haue powar and iurisdiction in thair awin congregations in maters ecclesiasticall. And decernes and declares the faids Asssemblies, Presbyteries and Sessiones, Jurisdiction and Discipline therof foresaid to be in all tymes coming maist iust, gude and godlie in the selff, nochtwithstanding of whatsumeuer statutes, actes, canon, ciuill or municipall Lawes maid in the contrare: To the quhilks, and euerie an of tham, thir presentes fall nocht expres derogation. And because there ar diuers Actes of Parliament maid in favour of the Papisticall kirk, tending to the prejudicie of the libertie of the trew Kirk of God presentlie professit within this Realme, iurisdiction and discipline therof, qulilk standes yet in the buikes of the Actes of Parliament, nocht abrogated nor annulled, therfor his Hienes and Esteates foirsays hes abrogated, caffed and annulled, and be the tenor heirof abrogates, caffes and annulles, all actes of parliament maid be his Hienes predecessours or annie of tham, for meantenance of superflition and ydolatrie, with all and whatsumeuer actes, lawes and statutes maid at anie tyme befor the day and dait heirof against the libertie of the trew Kirk, iurisdiction and discipline therof as the faining is vsed and exercized within this realme.

And in speciali that part of the Act of parliament, haldin at Stirling the fourt of Nouember, the yeir 1443, commanding obedience to be giffen to Eugenius, the Pape for the tyme; the Act maid be King James the Thrid, in his parliament, haldin at Edinbruche the 24 Februar 1480, and all vther Actes, wharby the Papes authoritie is established: The Act of King James the Thrid, in his parliament, haldin at Edinbruche, 20 Nouember 1469, anent the Satterday and vther vigilles to be halie dayes from even-fang to even-fang.

Item, that part of the Act maid be the Quein Regent, in the parl. haldin at Edinbruche, 1 Februar 1551, giuing speciali licence for halding of Peace and Zuill.

Item, the Kings Maiestie and Esteates forsaids declares, that the 129 Act of the parliament haldin at Edinbruche the 22d day of May, the yeir of God a thowland fyve houndrethe fourscore four yeirs fall na wayes be prejudiciali, nor derogat anie thing to the priuilege that God hes giffen to the spirituall office bearers concerning heads of Relligion, maters of heresie, excommunication, collation or depriuation of Ministers, or anie siclyk essentiaill censers, specialie groundit, and haifand warrand of the Word of God. Item, our Soveran Lord and Estaites of Parliament forsaids abrogattes, caffes and annulles the Act of the sam Parliament, haldin at Edinbruche the said yeir 1584, granting Commissiones to Bisches and vthers, Judges constitut in ecclesiasticall causses, to receaue his Ilenes presentationnes to benefices, to give collation therupon, and to put ordour in all causses ecclesiasticall; qulilk his Maiestie and Estaits forsaids declares to be expyred in the selff, and to be null in tyme coming, and of nan auail, force, nor effect; and therfor ordeanes all presentationes to benefices to be direct to the particular presbyteries in all tyme coming, with full powar to give collationes therupon; and to put ordour to all maters and causses ecclesiasticall within their bounds, according to the discipline of the Kirk: Provysing the forsaid Presbyteries be bound and astricited to receaue and admit whatsumeuer qualified Minister presented be his Maiestie or laik patrones.

This Act is maist remarkable, for the passing therof was flatlie denyed till it was extract, and being extract and fund to haiff bein published and giffen out with the rest, it was mikle rowed and detested in anno 1596. And in deid the Kirk is addettit to Mr Jhone Mettellan, Chancellar for the tyme, for the fam, wha inducit the King to pas it at that tyme, for what respect I leave it to God, wha workes for the confort of his Kirk be all kynd of instruments, to whom therfor be all praise and thankes for euer.

Ther was that yeir, in the monethe of Nouember, a Convention keipit at Edinbruche of a number of breithren, conveined from diuers partes of the countrey, to foresie and prevent the dangers imminent to the relligioun and professours therof. The quhilk I mention and sett down of purpose, to schaw the custom of our Kirk, louablie and profitablie obseruit heirtofore in tyme of uel and danger, quhilk, to the grait perrell of the Kirk, is now restranit and discharget.

At Edinbruche, the 15, 16, 17, 18 and 20 dayes of Nouember, in the yeir 1592.

THE quhilk dayes the breithring, conveined from diuers partes of the countrey, to foresie and prevent the dangers imminent to the relligion and professours therof, efter incalling of the name of God, haiffing communicated mutuallie thair intelligences, hes fund the enemies of the treuthe within this countrey verie diligentlie laboring for subuersion of the religion, and sindrie crewall and dangerus plottes concludit and intendit to be execut with all possible diligence, vyles the Lord, of his mercie, disapointed than interpryse. For remead wharof it is concludit, that ther be a Generall Fast in all the Kirks of this countrey the 17 and 24 dayes of December nixt, that be trew humiliation and vnfeynyed repentance, the feirfull judgments of God that hingeth the ower this land may be prevented.

The Causses of the Generall Fast.

1. The practis of the enemies without and within this countrey, intending till execut the blodie decrie of the Counfall of Trent against all that trewlie profes the religioun of Chryst, to the vtter subuersion therof and of the Kings esteat and perfone, whase standing and decey thay acknowlage to be ioyned with the standing and decey of Relligion.

2. A miserable defolation of the graitest part of the countrey, perishing in ignorance throw leak of pastors and sufficient moyen to intertean the Word of God amangs tham, with a clearfnes of the Magistrats to remead thir miferies.

3. A feirfull defection of a grait number of all esteats in this land to Papistrie and Atheisme, spcialie of the nobilitie, throw the resorting and trafecting of Jesuites, Seminarie Preifts and vther Papists, without execution of anie Law against thame.

4. The generall disordour of the haill esteat of the Comoun Wealthe, overflowing with all kynd of impietie, as contempt of the Word, blasphemie of the name of God, contempt of the Magistrat, tresson, innocent blood schede, adulteries, witchcrafts and sic vther abominable crymes.

Thir causses to be inlargit and eiked be the discretion of euerie brother, according as he fall haiff fure knawlage and sence of the premisſes.

Item, it is ordeanit that euerie preſbyterie trauell within thair awin bounds till inform the ſpecialles and beft affected gentilmen amang them of the practife of the enemies, and to moue them to be vpon thair gard, and in readines vpon aduertifement for defence of Religion and preſeffours therof, and refiſting of the enemie; and to tak vpe and compoſe all feiddes, namlie amang them that ar drew preſeffours, or at the leaſt aſſurances, whar full aggriement can nocht be preſentlie procured, and to reſauē thair ſubſcriptiones vnto the generall band, at leift whar it falbe thought requirit, at the diſcretion of euerilk Preſbyterie. And because the Preſbyteries vnderwrytten, for diuers conſiderationes, craues the aſſiſtance of ſum vther breithring, the breithring heir conveinehd hes apointed Mr Robert Pont to concure with the Preſbyterie of Aberdein for the effect aboue wreittin; Mr Robert Rollok with the Preſbyterie of Dalkethe, and Mr Robert Braco and Dauid Lindsay with the Preſbyteries of the Waſt for vptaking of the deadlie feiddes betwix the Maifter of Eglintoun and the Erle of Glencarn, the Lardes of Garlies and Blakwhean, &c. And to this effect, that they obtein his Maiefties Commission, and procure his Maiefties Commissionars may be direct with thame; and they till attend on this as thair leſar will ſerue. And in the mean tyme, that his Maiefties Letters be obteined to moue the parties till afflire, and the Preſbyteries to trauell fa far as they may be thair awin labours.

Item, that the breither acquent thamſelues with the histories of the crewaltie of the confederates of the Counceill of Trent, practeifeid againſt the fathfull in vther countreyes, and inform thair congreagationes thairof, as lykwayes of the lyk crewelties againſt thamſelues, gif they preueall in thair wicked attempts. And in respect of the ſubtiltie and ſecreit craft of the aduerfars, wha now fa deiplie hes lerned to diſfemble thair proceidings, that ſpeciall futt be maid to God in our publict prayers, that the plats and hid practiſes of the enemies may be diſcouered, brought to light and diſapointed.

Item, It is ordeanit that ther be an ordinarie counſeill of the breithring vnderwrytten, viz. Maifters Robert Bruce, Dauid Lindsay, Robert Pont, Jhone Dauidſone, Walter Balcanquall, James Balfour, Patrik Galloway, Jhone Dunkeſone, wha fall convein ordinarie euerie ouk ans, and after, as occaſion fall crane, to conſult vpon ſie aduertifement as falbe maid to them from diuers partes of the countrey or vtherwayes, and prouidere in omnibus ne quid ecclesia detrimenti capiat. And for the better execution of thair concluſionnes, it is ordeanit that ther be ane ordinarie Agent to attend in Edinbruche vpon tham, viz. Mr James Carmichael, till the nixt Aſſemblie Generall, whaſe office fall conſiſt in the poinetis following:—

Imprimis, He fall trauell diligentlie be all meanes to be informed of the practiſes of Papifts, as be merchants and paſſingers coming from vther countreyes, and all ſic as from anie part of this countrey reſorts to Edinbruche. For the quhillk caufe alſo, the Minifters in euerie part ar com mandit to mak clearfull aduertifement of all kynd of practiſes againſt the relligion of all Papifts, Jeſuites and reſeatthers of tham within thair bounds, and all vther weigtiſe enormities that fall fall cut and com to thair knawlage, and that in forme as efter follows:—

Mr Andro Cramby and Mr George Monro for Ros; Mr Thomas Howifone for Inuerneſ, and Jhone Forſtar for Forrefe, fall ſend thair aduertifements to Mr Alexander Dowglas, Miſter of Elgean.

Mr Alexander Dowglas for Elgean fall ſend to Mr Piter Blakburn, Miſter of Aberdein. Mr George Hay for Banff, Mr James Duff and Mr Gilbert Gardin for Strathbogy, Mr Jhone Strath anſone for Mar, Mr George Paterſone for Garioch, and Mr Doucane Dauidſone for Dear, fall ſend

to Mr Dauid Cunningham, Minister at Aberdein. Mr Piter Blakburn and Mr Dauid Cummingham fall send thair aduertisments to Montrose. Mr Andro Miln for Mernes, Jhone Dury for Breachin, Mr Arthur Fithie for Arbrothe, Mr James Nicolfone for Meigle, fall send to Wilyeam Chryftifone, Minister of Dondie. Wilyeam Chryftifone fall send to Mr Adam Mitchell, Minister at Cowpar, and Mr Adam to Mr Thomas Biggar, Minister at Kingorn, and Mr Thomas to Mr Walter, Minister at Edinbruche.

Mr Wilyeam Glas for Dunkeld fall send to Mr Jhone Malcolme at Perthe; Mr Jhone Malcolme to Mr Walter at Edinbruche. Mr Wilyeam Stirling for Dumblean, Mr Patrik Simfone for Stirling, Mr Jhone Spotswode for Linlithgow, Mr Adam Jhonstoun for Dalkeith, James Gipfone for Hadintoun, Mr Robert Habroun for Dumbar, Mr Archbald Dowglas for Peapbles, Jhone Clapperton for Hutton, Mr Wilyeam Meffan for Dunse, Mr Jhone Knox for Melrose, Mr Andro Clayhill for Jedbrouche, Mr Hew Foullarton for Drumfreife, Mr Dauid Blythe for Kirkcowhrie, Mr James Dauidsone for Wigton, Mr Andro Hay for Glafgw, Mr Robert Darrouche for Hamilton, Mr Robert Liudsay for Lannerik, Dauid Fergusone for Dumfermling; all thir fall send thair aduertisments directlie to Mr Walter Balcanquall in Edinbruche.

Jhone Porterfeild for Aire, Mr Robert Wilkie for Irving, Mr Jhone Rose for Dumbartan, Mr Andro Knox for Pasley, fall send to Mr Andro Hay in Glafgw, and he to Mr Walter in Edinbruche.

Mr Andro Meluill for St Andros, Mr Thomas Bowchanan for Cowpar, fall send to Mr Thomas Biggar, Minister at Kingorn, and he to the said Mr Walter; and laist, Mr Dauid Spense for Kirkady to the sam Mr Walter. Prouyding that if anie of the abone wrettin breithring haiff the commoditie of a trusic bearer vtherwayes, or if the mater be of sic weght that it will nocht suffer delay, in that case they fall send to Edinbruche to the said Mr Walter immediatlie. And to the end that the forsaid breithring may haiff the mair fure intelligence, it is ordeanit that euerie brother within the Presbyterie fall giff tham fure information at all occasionnes neidfull.

Secondlie, Ester the said agent fall receaue thir intelligences and aduertisments, he fall at the firt meitting communicat tham to the conceill of the breithring; and if the mater requyre haift, the Agent fall convein the Councell for that effect; and being found be tham to requyre fordar advys of vther breithring, the said Agent fall convocat them be his Lettres, according as he fall receaue direction fra the Councell.

Thridlie, Whatsoever fall happen to be concludit be the Councall of the breithring to be futed at his Maiestie, Counfall, Session, Provest and Balyies of Burrowes, Convention of Esteates, Burrowes or Barrones, or vthers whatsumeuer, the said Agent fall attend fathfullie and diligentlie for executing thairof, and report his diligence to the Councell.

The said Agent fall feik out and extract all Letteres, Acts, and Decreits anent the caus committed to him, and vfe and direct tham as they ought to be, and to communicat tham, togidder with the conclusiones of the Councell, to sic Presbyteries and partes of the countrey as the Councell fall direct, according to the forme, and be the persones aboue wrytten, ordine retrogrado.

The said Agent fall wryt the Memoirs of the Kirks proceidings and dealling with the Prince, Councall and Esteates of this realme, fra tyme to tyme sen the Reformation of Religion, to be a monument to the posteritie. And for that effect it is ordeanit, that from all Presbyteries, scrolles, wryttes and anie pices that ar in the haldin of anie breither, salbe directed to Mr Walter Balcanquall to be delyuerit to him. And lykwyse all proceidings and deallings, quhilk the Kirk fall haiff with the King, to be noted be him heirefter, &c.

Item, It is ordeanit, that thair be a comoun purs for furnesing of necessarie expences for the effaires forfaids, without the quhilk they can nocht tak effect. And that for the present, Mr Robert Bruce, with sie as he thinks guid to adioyne to him, fall mein the waut of thir comoun expences in sa dangerus a tyme to sic men of all esteates as he knewes to be weill affected, that be thair liberalitie this want may be supplied, vntill sum guid ordinarie mean be fund out for that effect. And that the soumes collected be put in a box, wharof thair falbe twa or thrie keyes in the hands of twa or thrie breithring of the Councall, wha fall deburs therof as the said Councall fall command thame.

Item, It is ordeanit, that the said Counsell fall trauell ernestlie with his Maiestie and Counsell, that the Articles following may be granted :—

That his Maiestie, be publief proclamation, mak his guid affection toward the Relligion and professours therof knawin to his haill subiects, and promise to meantein and defend it against all enemies without and within, to the vttermast of his powar; and that he accompt all the enemies therof to be enemies of his esteat and persone, and of this Commonwealthe; charging heirfor his haill subiects to ioyne thamselfes in a unitie and professioun of the trew religion professed within this countrey, and subferyve the generall band for the meantenance therof against whatfoeuer enemies, quhilk falbe presented to tham be the Ministrie.

That a Commision be granted till a certean of the best affected noble men, barrones and gentilmen and magistrats within borrowes, that is to say, to the Provest and bailyies of euerie broughte within thair towns and liberties therof; Robert, Erle of Orkney, James, Lord Zetland, Michall Balfour of Montwhanie, for Orkney, &c. to execut all Acts of Parliament and Counsell against whatsumever Jesuites, Seminarie Preists, excommunicat and traecting Papists and thair refeatters, and to caufe mak Wapinfchawings, and convein the countrey in armes, at all occasions neidfull for defence of the trew relligion, and refyng of the enemies therof.

That a sufficient number of the wyfes of the noble men, barrones and best affected to relligion, his Maiesties esteat and stading, and the weill of this Commonwelthe, be apointed vpon the Secret Counsell, and mak thair residence in Edinbruche this wintar, and fordar, ay whill the conspiracies, plattes and attempts of the enemies of religion within this countrey be disapointed and repreffed.

That all Papists and practefars against the Relligion be remoued from his Maiesties companie, and debarrid from all publief charge, Commission, Lieutenandrie or publief office.

That all Skippars and Maisters of shippes fall present to the Magistrat and Counsell of the place whar they fall aryve, all paffingers, merchants and vthers that fall com with tham in thair shippes, wha fall giff thair confiſcence and aithe of all perfones and packets of letters or buiks whatsumever, quhilks they haiff reeavit at anie port fen thair departour, to be delyverit to anie perfone or perfones within this countrey or without. And giff thay haiff fett on land at anie part anie perfone or perfones, or delyverit packets or buiks, coffars or kifts to anie whatfoeuer, vnder pean of confiſcation of shippes, guds and gear.

That a Commission be giffen to the perfones vnderwryttin, viz. , to fett down a conſtant form of prouision of Ministers stipends at euerie congregation within this countrey; and that to be ratiefied in Secret Counsell, Seslion and Chacker to haiff the strainthe of a Law quhill Parliament, and then to be ratiefied be the haill Esteatts.

Last, It is ordeanit that ther be a Generall Asſemblie at Edinbruche the nynt of Januar mixtocom, in cais the Parliament hald; and gif the Parliament be continowed, that the Presbyterie of

Edinbruche giff aduertisement therof to the breither of all Presbyteries, that they mak na waff trauell.

And thir things deuyfit be my vncle Mr Andro with the rest of the breithring, Mr James Nicolsone and I war ordeanit to pen and fett in ordour.

Betwix this Convention and the Generall Assemblie following apointed, the Lord euer watchfull over his Kirk, detected a strange conspiracie of certean of our nobles in maner following. A certean young gentilman, Mr George Car be nam, was attending on a shipe at the Waft sie, whar his priuie conuersation being espyed and his speitches taken heid to, it was perceavit him to be a papist passing to Spean; and first graitle suspected, and thereafter certeanlie knawin be sum of his familiars that he was a traefectar directed with commission in word and wryt to the King of Spean be sum Scotes noble men. Of this Mr Andro Knox, minister at Pasley, being certeanlie informed, accompanied with sum of his frinds, went aborde on the shiepp, sche being readie to mak seale, and apprehends the said Mr George, and cersing his coffers, finds divers letters and blankes, directed from George, Erle of Hountlie, Frances, Erle of Arroll, and Wilyeam, Erle of Angus, subscryvit with thair hands, wryttin sum in Latin and sum in Frenche, togidder with thair cachets, signets, &c.* He being thus apprehendit is brought with diligence to the King, and put in pessone. Vpon the quhilk also the said Erle of Angus is put in the Castell of Edinbruche, and a most frequent Generall Assemblie, convenit at Edinbruche of a grait number of Barrones from all the partes of the Realme, besought the King to tak ordour with these vnnaturall subiects, betrayers of ther countrey to the crewall Spainyeard. With the quhilk the King tuk nocht weill at the first, quarreling the barones for thair conveining in sic number at the Minifters warning without his calling for and licence. To the quhilk they answerit freilie, that it was na tyme to attend on warnings when thair relligion, prince, countrey, thair lyves, lands, and all was brought in ieopard be sic treasonable delling. Therfor the King fatteling, aggregat thair cryme verie hilie, and said it was of the nature of the things that was abon him, and withe the quhilk he could nocht dispense, and therfor promisit to tak tryell therin with diligence, and put ordour therto with all feueritie to thair contentment. Neuertheles the Erle of Angus eschaped out of the Castle of Edinbruche. The rest wer oversein, quhilk wrought a grait

* Vide, the Discouerie, &c. and examination of Mr George Car and Dauid Grame of Fentrie, publifit in print at the executioun of the said Dauid.

fuspition and miscontentment in the harts of all the guid subiects of the land towards the King.*

In that Simmer the Deuill steyred vpe a maist dangerus vproar and tumult of the peiple of St Andros against my vncle Mr Andro, to the extream perrell of his lyff, if God haid nocht bein his protection and delyverance. The wicked, malitius misfrewlars of that Town, of whom I mentioned befor in the trouble of the honest men therof, hated Mr Andro, because he could nocht bear with thair vngodlie and vniuft delling, and at thair drinking, incensit the rascals be fals information against Mr Andro and his Collage, making tham to think that he and his Collage fought the wrak and trouble of the Town; sa that the barme of thair drink began to rift out crewall thretnings against the Collage and Mr Andro. They being thus prepeared, the Deuill deuyfes than an apperiance of iuft occasion to fall to wark. Ther war a certean of Students in Theologie, wha weireing to go out of the Collage to thair exerceise of bodie and gham, caufit big a pear of buttes in the Collage garding, ioyning to a wynd and paßage of the town. Wharat a certean of than shooetting a efter noone, amangs the rest was Mr Jhone Caldcleuch, then an of the Maisters of Theologie, bot skarfe yit a schollar in Archerie, wha missing the butt and a number of thak houffles beyonde, shooottes his arrow down the hie paßage of the wynd, quhilk lightes vpon a auld honest man, a matman of the town, and hurts him in the crag. This coming to the eares of the forsaid malitius and seditius, they concitat the multitud and popular crafts and rascall, be thair words and found of the comoun bell; wha setting vpon the Collage, braks vpe the yet therof, and with grait violence vnbefets the principall chalmer, ding- ing at the forstare therof with grait gestes, crying for fyre, &c. Bot the Lord affilting his servant with wesdome and courage, maid him to keipe his chalmer stoutlie, and dell with sum of than fearlie, whom he knew to be abbusit, and with vthers scharplie, whom he knew to be malitius abbusars of the peiple. Be the trauelles of Mr David Blak now entred to his ministerie, and Mr Robert Wilkie, primarius of St Leonard with vther maisters and schollars of the Vniuersitie, efter lang vexation and mikle adoe, the peipes insurrection was fattelit.

The King, be the Cancellars Counfall and moyen, was graitlie offendit with this, and calling the Magistrats and certean of the ring-laders, ordeanit than

* Then did I first put in print sum of my poesie; to wit, the Description of the Spainyarts Naturall, out of Julius Scaliger, with sum Exhortationes for warning of Kirk and Countrey.

to be tryed in particular be the barones and gentilmen of the countrey about St Andros. Bot be that occasion getting graitter bands and mair streat abone the heids of the town for staying of the lyk in tyme coming. Seing God haid keipit bathe the honest man that was schot, and the Collage from grait hurt. Mr Andro overpasfit and forgaiff bygeanes, vpon a humble submision and band of preventing and abstaining from sic fasones in tyme to come.

1593.—This yeir 1593 in the monethe of August, the 28 day, being Tyfday. after fyve years cefling, my wyff brought furthe a dauchtar, quhilk I named Margret. Sche never leuche in this lyff, bot within fax or sevin moneths died : the onlie corps that past out of my hous these diffon of yeirs. Of the quhilk visitation I thank God I gat a softned hart and grait confort quhilk I can nocht omit vnrememberit to his prafe. For the quhilk I wrot this Epitaphe :—

Sen all mon enter into presson strang
Of erdlie fleche, and ther remean a spase,
They ar, bnt dout, maist happie all amang
Wha schortest tym remeanes in sic a place.

Lo ! this hes bein my luk and happie ceafe,
Abone fax moneths nocht to ly opprest
Withe erdlie bands, when God of his gud grace
Has tean me ham to his eternall rest.

Sen Chryft hes then receau'd me in his glore,
Deir mother, ceafe, lament for me no more.

In the monethe of September 1593, the Provinciall Assemblie convenit at St Andros, wharin the Lords watchmen of the schyr of Fyff, being informit of the bissines and dangerus delling of the papist Erles and Lords, throw impunitie and oversight of the Prince, began to wey the mater gruelie and efter guid and throuche aduyfment, condiscendit all in on voice to pronounce the sentence of excommunication vpon certean of the cheiff of tham. The quhilk was done be my mouthe, Moderator for the tyme, and the quhilk God blessed that the haill Kirk of Scotland approuit the sam, and the quhilk the Lord maid to be a speciall mean of preventing extreame danger of wrak of the Kirk and Comoun weill of Scotland, and bringing of the enemies to forfaultrie and exyll. The names of the excommunicat was Wilyeam, Erle of Angus, George, Erle of Hountlie, Francis, Erle of Arroll, Jhone, Lord Home, S^r Patrik Gordoun of Achindown, and S^r James Chisholme, Knights. This our Synod communicat with diligence to all the provinces of the Land, and

crauit a meiting of Commissionars from thame to be keipit at Edinbruche in October following, for prosecuting of the mater.

That Convention at Edinbruche was frequentlie keipit bathe be ministers and barones, wherin it was thought guid that Commissionars therfra bathe of the ministrie and gentilmen and burgeses shoulde be direct to the King, craving ordour taking with these excommunicat papist Lords ; namlie it was verie greiws to the breithring to heir that the saids excommunicat Lords haid repearit to his Maiestie and spokin him at Faley, euen immmediatlie befor the meiting of the Kirk. This was gevin in Commission to be regratit. The King at this tyme was in Jedbruche, and the mater suffered nocht delay, for these papist Lords was making grait preparation of armes, and amassing thair frinds to repeare to the King and cease about his persone. Therfor it behoued me, (all vther refusing except Mr Patrik Galloway, the Kings ordinar minister, wha was to go thither,) to tak iorney to Jedwart, accompanied with twa barrones, the Lards of Merchistoun and Caderwoode, and twa burgeses of Edinbruche ; whar finding the King, war bot bauchlie lukit vpon. Our assemblie of Fyff was bitterlie inveyit against, namlie my vnkle Mr Andro and Mr Dauid Blak. I answerit for all, as it pleasit God to giff, and efter the Kings coler appeasit, we discharget our Commission in maist humble and feettfull manner. The King againe was crabid at the Convention of Edinbruche, namlie at the barrones and burgeses, wha flude honestlie be it, saying it was in trew and vpright hartes, with all diewtie and reuerence to his Maiestie for preventing of imminent euill and danger to his Stat, Relligion, and Countrey. Sa that night delyuering our petitiones in wryt, betymes on the morn, we gat our answers in wrait fear aneuche, and returned on the thrid day to the breithring. Ane of the speciall answers was, That the King shoulde hauld a Convention at Lithgow soone efter his retourn from the Southe, whar he shoulde tak ordour with all these maters.

Bot the breithring, certeainlie informit that the papist Erls was conveining all thair frinds of purpose to be present at the said Convention, and place thamselues about the King, thought meit that all shoulde with diligence retourn haim to thair countreyes, and mak warning thairof to thair barrones and brouches, schawing the Kings guid answers and the enemies purpose ; defyng therfor all to be in readines to keipe the said Convention for disapointing the aduersar ; and for that effect to repeare till Edinbruche a few dayes befor, ther till advys anent thair proceedings. The quhilk was done be enerie Commissionar with exact diligence.

Ther was a Convention of the barrones of Fyff keipe at the sam tyme at Cowpar, to the quhilk my vncle Mr Andro and I hafting, maid than to direct speciall barrones of thair number with certean of the ministrie, to the town of Perthe to incurage than, and to promise than assistance for keiping of thair town against the excommunicat Erls and thair forces. The quhilk they did, till, be the Kings charge, they war confreanit to receaue than. The best and maist zealus barrones, gentilmen and burgeses, war on fut in readines to keipe the dyet at Edinbruche, namlie heiring of the Erls of Hountlie and Errols forces come to St Jhonstoun, till the King fend expres discharege of the said Erles forces, and commandit than withe a few of thair frinds to abyde quyetlie in Perthe, attending his will anent thair effeares. Quhilk being vnderstud, leaving ther armes, commissionars coming from euerie paroche and presbyterie, keipit the dyet at Edinbruche, at quhilk they resolut to direct from that Convention a comission of barrones, burgeses, and ministers to the King and Convention of Esteates at Linlithgow, withe petitiones as of befor. Sa the number fend to Jedwart being dowblit, cam to Lithgow, amangs the quhilk (because, as they said, best acquented with the haill proceadour of the mater,) I was chosin to be speitchman and presentar of the petitions. Bot the Chancellor Mattellan haid dressit all to our coming, sa that thair was nocht mikle ado at that dyet, bot all remitted to a new Convention of Esteats, to be haldin at Edinbruche the monethe following. The Erles papists turning bak, and all our folks going ham, with thankfull harts to God for disapointing of a maist dangerus interprye as euer was of an be papists in this land.

The Ceuvention at Edinbruche followit efter in the monethe of December, whar I, withe vthers apointed, presented of new our former petitionis; the quhilk the King receaving, contentedlie promise to satissfe at efter noone. At quhilk tyme we attending, ther was offers of satissfaction to the Kirk and the Kings Maiestie, giffin in be the Erls agents, whervpon the nixt day the King, with large discourse, schawes to the Esteates whow dangerus the mater was, for giff the offers of these noble men war refusit, they wald desperatlie go to armes, and get forean assistance, quhilk might wrak king, countrey, and religion. And sa be that and sic lyk arguments, inducit the Esteates, (wha seing the Kings inclination vses nocht to gainstand, for manie of tham that ar called ar prepeared befor hand for the purpose,) to condisend to an vptaking of the mater. And sa diuers dayes was deuyfit that Act of Abolition; of the quhilk I will nocht speak, nocht being my purpose to wryt a Storie ather ciuill or ecclesiastik, but onlie to minut in Memoirs the things quhilk God maid me to

heir and sie ; bot trewlie quhilk my hart pitied fallen fear. The King, by this dealling, brought himself in graitt suspition and mislyking of his best subiects, bathe for fauoring of Papists, and of him wha haid sa notoriouslie committed that filthie murdour of the Erle of Murray at Donibirschall.

My vncle Mr Andro, vsing alwayes to speak planlie with zeall and birning affectiones to the honour of God and the Kings weill, gaiff him at this tyme a maist scharpe and frie admonition coneerning his euill thinking and speaking of the best frinds of Chryst and himself, the Guid Regent, Mr Knox, and Mr George Bowchanan ; and his thinking weill and fauoring of Chryst and his graiteft enemies the papists, and namlie that Hous of Hountlie, desyring confidentlie that sic as war his counfallours therin sould kythe in prefence of the Esteatts, and giff he convicted than nocht of fals, treasonable and maist pernitius doing therin against Chryst, the Kings perfone, his esteat and realme, he sould nocht refuse to go to the gibbet for it, prouyding they being conviet sould ga the sam gett. Withe the quhilk the King and his Counfallors comported, and past ower the mater with smylling, saying the man was mair zealus and coleric nor wys.

On the Michelmes that yeir, the crafts and burgesses of St Andros changing ther prouest, for the Lard of Darfie, choft Capitan Wilyeam Murray, quhilk maid Darsies frinds to rage fa, that Burley cam vnder sylenee of night and tuk an honest man out of his hous and earied him away ; at the quhilk braue exployt, Burley was mutilat of a finger to begin his warrs withall. His man Mylles, another night, with certean companiones, his complices, cam to an vther honest mans hous and reft away his dauchtar. And last, the said Lard of Darfie maid a grait conuocation of his frinds, with the quhilk in armes he purposed to enter in the Town and abuse certean citieiners therof at his pleafour, and that indeid of the best fort. The quhilk, when it was meined to my vncle Mr Andro, being then Rector of the Vniuersitie, and sa a ciuill Magistrat, convocat the haill Vniuersitie, and schew tham whow thair nibours of the Town war oppresst, and what Gods law and manes bathe eraued in sic a ceas. And sa resoluit to tak armes for helpe and defence of the town, and confortable assisted with my Lord Lindsay, S^r George Dowglas, and diuers gentilmen of the countrey, maid the invadder fean, for all his forces, to byd out, and tak reasone in part of payment. He merchet mikle of that day withe a whait speare in his hand, as he wear a corslet thereafter at the dinging down of Streabogy.

The wintar following, God prouydit in the place of Mr Jhone Robertfone,

an of the Maisters of the New Collage, a godlie, honest, and lerned man, Mr Jhone Jhonston, wha, efter diuers yeirs peregrinatioun for the studie of guid letters in Germanie, Geneu, France, and England, cam hame and contented to tak part with my vncle, Mr Andro, in the faid Collage ; and wha sen fyne hes been a grait helpe and confort to my faid vncle, and ornament to the Collage and Vniuersitie. Mr Jhone Caldcleuche withstyd his electioun, and troublit the Collage and Vniuersitie verie mikle, and last raisit founmonds and callit ws befor the King and Counsall. Bot he was fend hame the graitter fooll, whar for his violation of the actes and troubling of the Vniuersitie, he was deposit from all office bearing within the sam. God warnit me of that trouble be a dream of fyre and water, quhilk moued me mikle, and wharof I fand a notable effect be an extream danger of drownning going ower the Ferrie of Kingorn, at Granton Cragges, to keipe a dyet in that mater. And a woudersfull de-lyverance alas for thankfulnes ! THE XX DAY OF MERTCHE AT GRANTON CRAGES.

1594.—About the spring tyme in the yeir following, 1594, the outlaw Boduall kythe openlie with forces at Leithe and at Preiftfeild, bot withe lyk succes as often tymes befor. He tuk vpe men of war in feeret vpe and down the countrey, and gaiff out that it was at the Kirks employmet against the Papists, quhilk maid me, being then mikle occupied in publict about the Kirks esfearis, to be graitlie suspected be the King, and bak speirit be all meanes. Bot it was hard to find quhilk was neuer thought. For I neuer lyket the man, nor haid to do with him directlie or indirectlie ; yea, efter guid Archbald, Erle of Angus, whom God called to his rest a yeir or twa befor this, I kend him nocht of the nobilitie in Scotland that I could communicat my mynd with anent publict esfearis, let be to haiff a delling with in action.

The Generall Assemblie conveined at Edinbruche in the monethe of May ; my vncle Mr Andro, chosin Moderator. Thair coimeirde the Lord Home, making humble supplication to be relaxed from excommunication. It was granted vpon certeian condicioneis verie streat, the quhilk in cais he shoule therafter contrauein or nocht fulfill, he shoule be of new denuncit accusit. Bot the faid Moderator nocht finding sic takens of trew repentance as he wald haue cravitt, and thought neidfull to be sein be the Kirk, namlie sic grait number and force of enemies being in the countrey, efter he haid schawin his reasones to the Assemblie, wald nocht pronounce the sentence of absolution : Bot Mr Dauid Lindsay being last moderator did it.

Thereafter the sentence pronuncit be the Synod of Fyff against the rest was approuen and ratiefid be the haill Assamblee, acknawlaging therin the speciall benefit of Gods prouidence in steirring vpe the spreits of his fervants to be wacryff, clearfull, and euragius in the wark of his glorie and cause of his Kirk. And during the tyme of Assamblee was directed, with Commissionars, certean Articles and Petitiones to the King. Amangs the quhilk commissionars I being named, sum said it was nocht convenient, being suspected and euill lyked of be the King. To the quhilk opinion the Assamblee beginning to inclyne, I stud vpe and said, I haid bein employed in commission oft tymes against my will, and when things was mair peanfull and dangerus, even when vthers refusit, bot now even for the reafone quhilk was alleagit, I wald requeist for it as a benefit of the breithring to fend me, quhilk wald be the onlie way to cleir bathe them and mie of suspition and sklander, for even vtherwayes I meined to present myselff at Court befor the King, to sie gif anie man haid aught to say to me. Of this the breithring war glaid, and resolued in a voice to fend me. Sa coming to Sterling, whar the King was, far by our expectatioun we war maist gratiouflike accepted. All our Articles war reasonit and answerit be his Maiesties awin hand wryt vpon the margent, and that verie fauorablie to our grait contentment; and thereafter, I that was the grait traitor, with the rest callit in to the Cabinet with the King allean. His Maiestie beginnes to regrat that he could nocht find that freindlines in the Kirk quhilk he erauit and wissed. I haiffing the speiche answered, Ther was a peccant humor in the body quhilk behoued to be purged, or it could nocht be out of danger of disease, yea deathe. The King asked me what that was. I said it was suspition on ather syde; for purging wharof it war best we sould be frie on ather syde, and schaw our greiffs and occasiones of suspecting the warst, the quhilk being remouit, the body wald be curit and haill. The King thought it maist meit and pertinent, and begins and expones what he haid:

1. Concerning the assembling of his subiects without his licence. To the quhilk we answerit, we did it be the warrant of his Maiesties lawes, and of Chryſt, according to the Word, and custom of our Kirk sen the beginning, quhilk nather haid, nor be Gods grace euer sould be to his Maiesties hurt, bot honour and weill.
2. Concerning the excommunicating of his ſpeciall fervant and noble man the Lord Home. We answerit, That he was a profest dangerous papift, in courfe with the rest, and whowfone he repented and reteired from them, as we war in guid hope he sould do, and approue himſelf to the preſent Assamblee, he sould be relaxed and his Maiestie ſatifeit theranent. The

3 and last, was concerning Mr Andro Hountar, minister, wha haid kythed in open fields with Bodwell. We answerit, that incontinent thereafter the Prefbyterie of St Andros haid proceidit against him, and haid deposit him of his office of ministerie. Then his Maiestie ceassing, I asked if his Maiestie haid anie thing to say to me. He answerit, Na thing mair nor to all the rest, saiff that he saw me ane in all commissiones. I answerit, I thanked God therfor, for therin I was serving God, his Kirk, and the King publiclie, and as for anie privat vnlawfull or vndewtifull practise, I wald wis traducars (if anie was of me to his Maiestie) sould be maid to schaw thair face befor ther King, as I presentlie haid procured of the Kirk to do of sett purpose. And thereafter exponing all our greiffs and petitiones, receavit, as said is, verie guid answers, namlie a promise of a Parliament with all convenient diligence, wharin these excommunicat papist Erles sould be forefaultit, and thereafter proceidit against with fyre and fword. After the quhilke, the King taking me asyde, cauffit vshe the Cabinet, and ther conferrit with me at lainthe alean of all purposes, and gaiff me speciall commendaciones and directiones to my vncle Mr Andro, whom with me he acknawlagit to be maist fathfull and trustie subiects. Sa of the strang working of God, I, that cam to Sterling the Trator, retourned to Edinbruche a grait Courteour, yea a Cabinet Counfallour; and sa indeid continowed till these papist Erls war brought hame and restored againe, as we will heir at lainthe heirefter.

The Parliament according to promise was solemnizet in the moneth of Junij, 1594, at quhilke the excommunicat Erls forsaide war, vpon the intercepted wryttings and blanks, forfaulted, streat actes maid against Mes heirars and papists, and monie guid in favour of the Kirk, for ministers leivings, gleibs, and manses. And I being then in grait credit, purchaffit be the Kings awin speciaill clear and favour, ane Act in favours of the honest men of St Andros, James Smithe and Jhone Walwode, for retourning of them from exyll to thair awin countrey, citie, hous, wyff, and childring.

In the hervest quarter thereafter, the Erle of Argyll, authorisid with the office of Lieutenantrie, prepeared a grait armie, with the quhilke he cam vpon the Erle of Hountlie, and faught him at Glenrinnies, aboue Murray land, with vncertain victorie, bot graittest los to Hountlie; for excommunicat Auchindown was ther flean, with vther diuers gentilmen of his kin, ther horses all spoilled, and a grait number of the best heavilie woundit, quhilke maid tham vnable thereafter to mak anie resistance to the Kings armie.

This was in the end of September, and in the beginning of October following the King, with companies of horsmen and fytmen vnder wages, by the comoun forces gathered be proclamation, past northe against these Rebelles, whom my vnkle Mr Andro and I, with vthers of the minifterie accompanied also at his Maiesties defyre, to bear witnes of his peanes and feuar proceedings against these, because the peiple war yit gealous ower the King for his knawin and kythit favour to the Erle of Hountlie. At our coming to Aberdein we fund na resistance, bot the enemies fled and darm'd. Yit the King resolut to go fordwart to thair cheiss housses for demolishing therof; bot extremitie of wather steyed him till alnaist the first monethe was consumed, and for the nixt ther was na pay to the wagis horsmen and fytmen, wherin stid the forces that war reposit on to do the turne. It was therfor be his Maiestie and Counfall thought a turn wheron the haill caufe dependit, to direct a man of credit, fathfulnes, and diligence to moue the brouches and weill affected of all rankes to send with diligence the second monethes pay, for the quhilke I was maid choise of be the King, Counfall and Breithring. Wharof I mak mention to the praise of my guid God, wha keipit me, and directed all aright, the message being maist peanfull and perrillus, bathe for my persone and fame and estimation. The iorney was lang to go to Edinbruche and retourn again with diligencie to Aberdein in extremitie of euill wather, the countrey broken and dangerus; and that quhilke esrayed me maist, I was commandit to wrait to Eingland to Mr Bowes ordinar Ambassatour, and to assyre the breithring of the ministerie of Edinbruche and all vther, yea to preatche it, that seing the Rebels war fugitive, thair principall housses shoulde be demolished to testifie the Kings vtter indignation against thame. And yit the treuthe was, I was nocht twa dayes on my iorney, when sic moyeu was maid that thair shoulde be na mair done bot a viewing of the places and returning againe. Bot the Lord my God haiffing a ceare of me faued all, except my man, wha at my retourning, throw exces of trauell, tuk seiknes in Cowy and died. I haid also a speciaill frind behind whom God vsit as instrument to work that wark and saif my credit. This was my vnkle Mr Andro, wha being at Streabogy, and present in Counfall daylie, when be maniest vottes it was inelyning to speare the hous, he reasoned and bure out the mater fa, be the affistance of the guid Lord Lindsay and Capteans of horsmen and fytmen, that at last the King takes vpon him, contrar to the graitest part of the Counfall, to conclud the demolishing of the hous, and giff command to the maister of wark to that effect, quhilke was nocht lang in executing be the souldiours. When

all was done, lytle found meining and final effect fordar was producit. For the King returned Southe, and left the Due, Lieutenant behind to accomplis the mater, wha tuk vpe rigorouſlie the penalties of countrey peiple that obeyed nocht the proclamationes, and componed easelie with the affistars of the rebels, be auaritius and craftie counſallars wha war left with him, quhilk rased a grait offence and out cry, and litle vther guid. Alwayes in end theſe papift excommunicat and forfaultit Erls war compellit to pas aff the countrey, and fa God triumphit ower than, till in his iuſtice for our finnes they war retournit and fett vpe againe. Bot because thereaſter my diligence was thought ower grait, and my ſpeiches ower frie in that mater, for my awin releiff and defence I haiff thought guid till inregister heir the wrytings quhilk I gat at that tyme from the King and Breithring.

To our traiſt frinds the Minifters of the Euangill at Edinbruche.

TREST FRINDS, We greit yow hartlie weill. At the leat Conventionn of our Esteats asſemblit for the preventing of the dangerus praeteiſes of the Papifts, and vthers our vnnaturall ſubiects ioynit and conſpyring the ſubuerfion of Religion, the wrak of our perfone and eſteat, and perpetuall thralldome of our countrey to maift merciles ſtrangers, it was refoluit that we ſould with all celeritie haift in expedition toward the Northe, left giff tymous remead war nocht prouydit thair expeſted ſtrangers might arryue; and for the better effectuating therof, it was thought requifit that we ſould haiff our ordinarie force of horsmen and futmen, (of the quhilks our burrowes verie kyndlie, and of quid will yeildit to a ſowme for ſuſteining of a thowſand futmen the ſpace of twa monethes, as we ourſelff prouydit be our awin privat moyen the firſt monethe to our hors men,) the wather being verie unfeafonable, and ſic ſpaittes of waters, as with grait difficultie, and nocht without perrell of a grait part of our armie, could we attein to this town befor the halff of the firſt monethe was expyrit: Wherby, and be the retreat of our Rebelles coueredlie to corners and hiddilles, thinking to weirie ws, and abyding the iſchew of the pay of our waiget men, as things heir ar lyk to draw to graittir lainthe then we expeſted, yit feing what our departour from thiſ might import, and whow manie dangers ar imminent, we ar fullie refolued to mak our reſidence heir, and to depart na whar elles, whill we haue fullie ſetled thiſ part of the countrey, and put it to ſic pointeſ as little danger falbe fearit, giff we be aydit be your kyndlie helpe and promifeſ releiff. We will, therfor, maift effecteouſlie defyre yow, that yie wilbe instant be all meaneſ to moine that our brouche of Edinbruche, and the reſt of our burrowes, to haue at ws in thiſ town befor the xxvij of thiſ instant the ſecond monetheſ pay, with the reſt of the firſt monetheſ, wheroft onlie that an halff yit is reſſaued. Without the quhilk we wilbe conſtreanit to leauue thiſ quid and neceſſar wark vndone; wharby the aduersaries wilbe fa incouragit, as they will luk for na reſiſtance, and haiff the countrey opin to ſtrangers; quhilk, befor it ſould fall out in our tyme, or anie blam might be imput to ws, we laid rather giff croun, lyff, and whatſoeuer God hes put in our hands. Be nocht therfor cauld nor flaw in thiſ mater, but employ your haill meaneſ, and fie the ſam effectuated, whilk we dout nocht bot yie will do, and interpon all your quid trauelles and diligencie to that ef-

feet. Fordar, we commit to this bearar, Mr James Meluill, whom we haiff expreflie chosin to this mesflage, and we wis yow to credit as ourselff. Sa we comit yow in Gods holy protectiou. From Aberdeen the xvij of October, 1594.

Sic subscrabitur.

JAMES R.

To our trest frinds the Prouest, Bailyies and Counsall of our brouche of Edinbruche, and the rest of our burrowes.

TRAIST FRINDS, We greit yow hartlie weill.—This bearer, Mr James Meluill, being an of the Ministerie that hes accompanied ws in this haill iorney, and therthrow best acquainted with all our proceedings in the way, and since our heir coming, We haiff takin occasion annes earand to direct him toward yow, to signifie to yow particularlie, whow we haiff bein occupied, and what our intention is befor our retourn. As alawa haiff instructed him in sie things as he fall specialie impart to yow in our name, anent the furtherance of the caufe in hands, whom we will desyre yow firmlie to credit as ourselff. And sa remitting the mater to his sufficiencie, and the particular Letter of the rest of the ministerie heir, We commit yow to God. From Aberdeen, the xv of October 1594.

Sic subscrabitur.

JAMES R.

To our right worshipfull and deir Breithring the Ministers of Edinbruche.

Manie ar the tribulations of the righteous, but the Lord delyuereth them out of them all.

RIGHT WORSHIPFULL and deir breithring: Albeit the Lord in iustice thretned this Land withe heavie iudgments for the contempt of his fauour, yit we find that in the middes of wrathe he remembreth mercie, and owercomethe when he is judged. For the King and his Counsall, with his haill companie daylie growes in ernest affection to advance the guid caufe against the enemies therof, and hes reafolutie coneludit be the grace of God, nocht to remoue out of thir partes befor the vtter overthrow of the aduersarie caus, wherin, as we haine iust occasion to prais God, sa we ernestlie recommend to your prayer the guid and happie succes of this actioun. Requystring yow lykwayes to employ yourselffs with our brother Mr James Meluill, the bearer, at the hands of your awin Town, that a guid caufe be nocht forsaken at the vtmaist point, and fall throw leak of sufficient moyen to bear it furthe; as we dout nocht to find your effectuall affistance according to your zeall. The rest to the bearer whom yie will credit. The Lord preserue yow, and direct all your proceedings to his glorie. From Aberdeen the xvij of October, 1594.

Your breithring and fellow laborars in the Lords herveft,

Sic subscrabitur.

AN. MELUILE.

M^R. P. GALLOUAY.

JA. NICOLSON.

1595.—The yeir following* Mr Dauid Blaks ministerie in St Andros, quhilk haid wrought notable guid effects, bathe in the town for the weill of all the peipes faulles, and ther republicit, and guid ordour of pronisoun for the pure, as also to landwart for purpose of biging of kirks, and in the Prefbyterie moving non residents to tak tham to thair kirks and charges, began now be the deuill invyng it to be branglit. The instruments war the Mansemoungar, (sa Mr Dauid named him,) Wilyeam Balfour and his favourars, wha fearing Mr Dauid preualing against him, and euicting of his hous in the Abbey to be a manse to the minister, causit, be diuers courtiours and vthers, the Kings eares to be filled with calumnious informationes of the said Mr Dauid his doctrine and ministerie. As lykwayes be his occasioune of Mr Andro, my vncle, Rector of the Vniuersitie, being the principall mean of the said Mr Dauids bringing and placing thair, and meanteiner and afflitar of him in his ministerie.

Sa, in the monethe of August 1595, the said Mr Dauid and my vncle ar chargit to compeir befor the King and Counsell at Falkland to answere for certeian speitches vttered be tham in thair doctrin against his Maiesties progenitours; of the quhilk I knew na thing bot be aduertisement fra my vncle from St Andros to keipe the dyet. Coming to Falkland, the King inquiryres of me, What I thought of Mr Dauid Blak? I amswerit, “I thought him a guid and godlie man, and a mightie preatchour, and a man whase ministerie had bein verie forcible and fruitfull in St Andros.”—“O,” fayes the King, “yie ar the first man and onlie that euer I hard speak guid of him amangs ministerie, gentilman or burgesses.”—“Surlie, then, (say I), I am verie forie, fir, that your Maiestie hes noct spokin with the best fort of tham all.”—“I ken,” fayes the King in coler, “the best, and hes spoken with tham; bot all your feditius deallings ar cloked, and hes bein with that name of the best men.”—“Then, furlie, (say I,) fir, your Maiestie fall do weill to giff Mr Dauid a syfe of anie in all tha thrie ranks, excepting nan bot sic as hes knawin particulars; and giff they fyll him, I fall speake na mair in this maner to your Maiestie, till

* An. 1595.—In the monethe of Merche, 27, being Furisday, about alleavin houres of the night, in place of a farie las that never leuchie, God gaue me of my wyff, dearlie beloued, a pleasand boy, wha during his infancie, being of a fyne fanguine complexioun, was a pastyme and pleafour, nocti onlie to my haill familie, bot almost throw all the town whar euer he was caried. Sa it is a guid thing to tak in patience whateuer God fends. His guid thyr, Jhone Durie, being with me at that tyme, gaue him the bage of baptisme, and called him Jhone, in remembrance of the insepeakable grace of God bestowit on him and his successioun. The God of grace mak as mikle to kythe in him, coming to age, if fa be his pleasure as appeires in the youthe inwardlie and outward.

your Maiestie find what he is in effect." The King, slipping away fra me, goes to a speciall courtier, and fayes to him, " Fathe, Mr James Meluill and I ar at our graitteft, for I perceave he is all for Mr Dauid Blak, and that fort." The King, leſt he ſould irritat the Kirk be calling befor his Counſall anie minister for thair doctrin, quhilk haid nocht ſucceidit weill of befor, called onlie a nomber of the breithring of the ministerie, (namlie ſic whilk war offendit with Mr Dauids ſcharpe and plean form of doctrine, sparing nather King nor minister,) to try this mater and iudge therupon.

Mr Dauid compeirng, declynit the Kings iudicator in doctrine; and as for the breithring, he refuſit tham nocht, being anie fort of Affembly of the Kirk, righlie callit for that effect, or vtherwayes in privat to confer with thame, and fatifſie tham in anie dout conceavit of his doctrine. The King ſummarlie and confufedlie paſſit ower all, and put nan of theſe things to interloquutor, bot called for the witnes. And Mr Dauid, called to ſie what he haid to ſay againſt tham, anſwerit, gif that was a Judicator, he ſould haiff an anſwer concerning the vilawfulness and incompetencie alleagit; as lykwayes, but ceas it war, as it is nocht, he ſould haiff an accuſar fortifeit with twa witnes according to the rewll of the Apostle, &c. That in lyk maner is paſt and a nomber of witnes is examined: Burley the delatter and accuſar being alwayes preſent. Whilk, when my vnele Mr Andro Meluill perceaving, chapping at the chalmer dure, whar we war, comes in, and efter humble reuerence done to the King, he braks out with grait libertie of ſpeiche, letting the King planlie to know, that quhilk dyvers tymes befor with ſmall lyking, he haid toonend in his ear, " That thair was twa Kings in Scotland, twa Kingdomes, and twa Iurifdictiones. Thir was Chryſt Jefus, &c. And gif the King of Scotland, ciuill King James the Saxt, haid anie indicatour or caufe thair preſentlie, it ſould nocht be to iudge the fathfull messenger of Jefus Chryſt, the King, &c. bot (turning him to the Lard of Burley, ſtanding there,) this trator, wha hes committed diuers pointes of hie treafone againſt his Maiesties ciuill Lawes, to his grait dishonour and offence of his guid ſubiects, namlie taking of his peacable ſubiects on the night out thair houſſes, rauishing of weimen, and re-eatting within his houſe of the Kings rebels and forfault enemies," &c.

With this Burley falles down on his knies to the King, and craues Justice. " Justice!" fayes Mr Andro; " wald to God yow haid it, yow wald nocht be heir to bring a judgment from Chryſt vpon the King, and thus falſlie and vniuſtlie to vex and accufe the fathfull ſervants of God." The King began with ſum countenances and ſpeiches to command ſilence and dashe him; bot he,

insurging with graiter bauldnes and force of langage, buir out the mater fa, that the King was fean to tak it vpe betwix thain with gentill termes and mirrie talk ; saying, " They war bathe little men, and thair hart was at thair moutlie," &c. Sa that meitting was denisfit the fornoone. Nether war we assenblit again in anie forme of Judicator ; bot, when I perceauit the King to be incensed, and verie euill myndit bathe against Mr Andro and Mr Dauid, I spak the Erle of Mar, being at Court, informing him of the treuthe of maters, and whow dangerus a thing it was to his Maiestie at sic a tyme to brak out with the Kirk, whill as Boduell haid confedrit with the Papist Lords, and as he knew ther was presentlie a grait commotion in all the Bordars, besought him therfor to counsal his Maiestie aright, and mitigat these maters. The quhilke he did fathfullie. And fa the King callit Mr Dauid to him self in privat and hanlie maner, defyng to vnderstand the treuthe be way of conference ; the quhilke Mr Dauid schew him to his satiffactioun. In lyk maner, Mr Andro, wha, efter his fasone, maist frielie reasfonit with the King, and tauld him his mynd betwix tham to the Kings contention ; and fa in end his Maiestie directed me, efter lang conference on thir maters, to go to St Andros and teatche, and declar the mater, fa as the peiple might be put out of euill opinion, bathe of his Maiestie and thair minister, and whow that all was weill aggreet. Whilk I did vpon the morn in St Andros, teatching the 127 Psalme ; and because I knew it wald be marked, I sett down the haill pointes I was to speake in wrait vpon that mater, as followes :

Now, I am sure, guid Christianes and breithring, yie wald fean baiff newes from this last dyet, whilk we haue keipit with his Maiestie at Falkland. And, indeid, the Kings Maiestie and breithring of the ministerie ther convenit, fearing that quhilke in effect is fallen out, viz. the fasones of euill fame, qubilk euer reports of all things to the warst, and oftentymes lawes abrod lies for verite, and euill newes for guid, as we heir it hes bein reported amang yow, that the King haid begoun to put at the Kirk, and to plunge in maters with the ministerie, namlie haid melde with your pastor, and ather put him to exyll, warde or sylence, whilas, indeid, ther is na thimg les ; therfor hes his Maiestie and the said breithring directed me to this place to testifie and declar the treuthe. First, then, it is of verite, that a grait number of euill reports hes bein caried from this place to the King, fa bissie hes men bein, specialie sic as war twiched in thair particulars, qubilk might haue easelie moued and crabet the King ; bot he suspendit his opinion, and referuit all to a iust tryell, as occasion might best serue for the faming.

Amangs the rest, a delatioun of leat was maid maist offensie and odius, That Mr Dauid, your pastor by name, sould haue publiclile from pulpit traducit the Kings mother maist vyllie, to mak his Maiestie contemptible in the eis of his peiple, and to stier vpe the feditiou to treasonable and dangerus attempts against his Maiesties esteat and persone ; the qubilk could nocht be sufferit vnpoot to tryell. Compeirirg then befor his Maiestie, and a guid number of the breithring of the

ministrie, bathe the accusar and accusit, the accusar affirmed that your Pastor haid spokin neuer a guid word of the Kings mother, but mikle euill; the quhilke, gif he sould nocht proue be sufficient witnes ther present, he sould be content to tyne his land, his lyff and all.

Your Pastor answered, he haid comeddit his Maiesties mother for manie grait and rare gifts, and excellent verteus; and onlie verie sparinglie and soberlie haid twiched the treuthe of the judgments of God, quhilke haid com on hir for refuting the wholsome admonition of the Word of God. Sa the witnes war product and examined. It was fund cleir in end, that your pastor, contrar to the accusation, haid spoken mikle gnid of the Kings mother, as also haid spoken concerning the judgments of God vpon hir in hir fall.

The King could nocht think it altogidder vnlawfull to vse his mother for exemple; bot thought it na wayes expedient in his tyme, because of the peiple, that is euer readie to draw that to the contempt of his Hienes perfone, and of the feditus and treasonable, wharof ther is manie in the land, wha ar euer readie to grip therat, as thought the forme of mens dealling against hir, quhilke was extraordinar, might be drawin in exemple, and vfit be than: Therfor it was thought expedient be the haill breithring ther, that nather Mr Dauid nor na minister sould speake a word of his Maiesties mother, till that a certean Act of the Generall Assembly, maid theranent at Dondie, war fein and confidderit, and in all tymes coming the tennour therof to be keipit preceislie.

And for satissfaction of his Maiestie, the said Mr Dauid cam maist humblie in his Maiesties presence, and acknawlagit ther, that, as he sould mal answer to God, vpon the vface of his ministerie, he thought nocht that his speitches could be offensiu to his Maiestie, nor anie wayes meinit to haiff offendit his Hienes, bot onlie vfit that exemple to bear down sinne in the perfone quhilke he was rebuking; nather yit wald he heirefter vse that speiche, nor anie vther wilfullie or vndewtfullie, to his Maiesties offence or displeasefour; bot as his hart wes afauld, vpright and maist affectioned to his Maiestie, as anie subiects or ministers in the realme, sa wald he mak it knawin in experiance, and all dewtie to his Hienes heirefter. Wharwith his Maiestie was weill pleaseit, and in guid favour dimisstid the said Mr Dauid. Conceaue therfor rightlie and reuerentlie, and stand in guid opinion bathe of your Prince and Pastor, for the discharge of all dewties addettit to them, and pray God to keipe his Maiestie in guid concord and agriment with his fathfull and trew servands, detesting from your harts the euill disposition of sic perfones, that for thair particular is sett to the contrar.

This piece of service was weill aneuche lyked and accepted on bathe the partes; bot my court grew les thereafter, and, as we will heir, at the hamcoming of the papists Lords, clein deceyit. And to leaue the treuthe of my courting testified befor God, befor whom I walked, I sought it nocht, but it fell on me be the occasion rehersed. When it cam on, I interteaned it as I could in conscience, (quhilke, indeid, was hard to do, and cost me manie soar prik in hart,) cheiflie and first, to mak the King to ken that we loued him deirlie, and wald do anie thing that ley in ws for his pleasuring with the warrand of God and a guid conscience, that, by his throuche lyking and coniunction with the Kirk, maters, bathe in Kirk and polecie, might go right and weill fordwart. And trewlie, I thank God, during my twa yeirs court, it was

fa. Bot as I was thus about to win the King as in me lay to the Kirk, fa was he in winning of me to the Court ; and when on ather syde all meanes was vfit, and bathe keipit our groundes, without grait vantage an of another. we relented and fearlie reteired, as the continowing of this Storie will in the awin place declar. The onlie particular quhilke I haid, was the pitifull esteat of the guid honest men of St Andros, whase cause and condition was ioyned fa with the esteat of the Kirk and guid breithring, that therwith it stid and fell. Bot for myselff, as God knawes, I haid neuer a croun be my courtein, bot spendit euerie yeir the halff' of my stipend theron ; and the treuthe was I neuer fought mane, and I gat nan vnsought.

In the monethe of September following, the Erle of Orkney, be the Lard of Burleyes moyen, cam to St Andros, as direct from the King, and reconcyled the said Lard with Mr Andro Meluill, Rector, and Mr Dauid Blak, and Mr Robert Wallace, ministers of St Andros, and that verie craftelie, vnder pretext therof to draw again the peiple to the hous of Darfy, and cause than change thair Profeft again, as they did : For Captean Murray, perceaving the changeablenes of the peiple, and the weght of the office, demitted the sam willinglie ; and fa be the vther faction of the peiple fauored be Court, the Lard of Darfy wes receavit again. That cost ws a faschijs iorney to St Jhonstoun. Returning fra the quhilke, certeian newes cam of the Chaneellar, Mr Jhone Metellans departour, whom Mr Andro, Mr Robert Bruce and I haid visted nocht lang befor, and left at a verie guid esteat for the lyff to come. He was a man of grait lerning, wisdome and floutnes, and kythe in end to haue the feir of God, deing a guid christian and louar of Chrysts servants. And, indeid, he was a grait instrument in keiping the King af the Kirk, and fra faworing of Papists, as the yeir efter it kythed cleirlie.

1596.—That Wintar the haill officiars of Esteat war alterit, and the Kings haill effeares concerning his patrimonie, propertie and casualties war put in the hands of *aught*, and fa almaist the haill administratioun of the realne ; and therfor named OCTAUANS ; the an halff' wharof war suspected papists, and the rest little better. This was mikle thought of, and portendit a grait alteration in the Kirk, whilk fell out the yeir following, 1596,* quhilke may be markett

* This yeir had twa prodigies things, quhilke I marked amang ws, on the cost syd. Ane in the feinzie ouk efter Pace, the day being fear about noon, ther fell a cloud of rean vpon Kellie Law, and the monteanes befyd, that for a space couered them with rinning water, the quhilke defending therfra, rafit fa at ane instant the strypes and burnes, that they war vnpasfable to the trauellars,

for a spciall periodic and fatall yeir to the Kirk of Scotland, and therfor man tak mair pean to sehaw the maters that fell out therin. It haid a strange varietie and mixture : The beginning therof with a schaw of profit in planting of the Kirks with perpetuall locall stipends ; the mids of it verie confortable for the exercis of Reformation, and renewing of the Covenant ; bot the end of it tragicall, in wasting the Sion of our Jerufalem, the Kirk of Edinbruche, and thretynge na les to manie of the rest. The redeimng wharof, I feir be tyme, falbe fund to haue cost ws deirar be the los of the haill libertie of Chrysts kingdome in Scotland, nor giff all annes haid bein wasted and over-rune. Wherin I pray God of his mercie, that my feir may be fund foolishe.

The occupatioun and continuall laboring to eschew ruting out, maid me befor nocht to mention anie peanes takin vpon planting, whowbeit ther was mickle at diuers tymes, namlie in the yeirs fourscore ten, twoll and thretteine yeirs. Wharament we haid diuers commissiounes from Parliament and Generall Assemblie, and quhilk indeid was bathe peanfull and expensiu to me amangs vthers ; bot because I can recompt na effect of tham,* I fall sett down this yeirs wark alleanarie, when Commisiounes war giffen out vpon an Act of Parliament and Letters, to dell with Taxmen and all Titulars of teinds for effectuating of the best constaunt Plat, that efter lang aduyfment takin amangs ws wes put in ordour and pennit be Mr Jhone Lindsay, seeretar, and the quhilk to serue for all those biotik maters, I thought meit to be heir insert, if that first I mark a thing that I hard Mr Alexr. Hay, Clerk Register, a man of anie in Scotland maist exercisid in tha maters, and the said Mr Jhone Lindsay, a man of the graitest lerning and solid naturall wit ioyned with that, I knew, controuert diuers tymes, bathe be word and wrait aent that Plat. The an halding that it was an impossibilitie as things stud in Scotland to deuyse a constant Plat, or giff it war deuyfit, to effectuat it, and deid in that opinion ; the vther, to wit, Mr Jhone, halding that bathe was possible, and therfor fett himself to deuyse the sam, and put it in mundo as follows ; bot concerning the effectuating therof he died in the sam fathe with the Clark Register.

whowbeit weill horst. The burn of Anstruther was never fein fa grait in mans memorie, as it rafe within an hour. The read speat of frefbe water market the fie mair nor a myll and a halff. That brought grait barrennes vpon the land the yeirs following. The vther was a monstruous grait whaale, befor the herveit cam in, vpon Kinrag Sandes.

* For the Generall, whowbeit I man remember to the grait prais of God, that our particular truelles war fa bliffit, that wharat our coming to St Andros ther was nocht passing four or fyve Kirks therabout planted with ministers, ther is this day faxtein or sevintein in the Presbyterie therof ; manie of them alsweill prouydit as in anie of the Countrey, 1600.

*The New and Constant Plat of Planting the haill Kirks of Scotland, pennen to be presented
to the King and Estates in An. 1596.*

OURE SOUERANE LORD, with consent of his thrie Eftaits in Parliament, vnderstanding that be the Law of God it is expreflie commandit, lykas alswa for interteinment of relligionn and Gods service, it is mair nor necessar that the ministirs of his Holie Word haiff sufficient rents for thair honest sustentatioun; Considering also that the rents and patrimonie qubilk pertained of auld to the Kirk is graitumlie dammified and exhaust be the annexatioun of the haill temporalitie therof to his Hienes Croun, and be the erectionnes of a grait part of the said temporall lands of the Kirk with diuers Kirks and Teinds includit therwith in new temporall lordschipes, and be the new fasone of setting of lang takes of the said teinds for diners nyntein yeirs, and lyff rents succesfule for payment of small siluer dewtie nawayes equivalent to the halff of the reasona-ble valor of the faids teinds; and be the pretendit rightes of sa monie personnes lyffrents, affig-nationnes, and vther dispositionnes of the saids teinds and dewties of Taks, and be his Ma-iesties rightes of the Thrids superplus, comoun Kirks, first fruiets, and fyft pennie of ilk bene-fice, rights and disposition of the sam, proceeding from his Hienes efter his perfyt age; and fra his Graces predeceeflours, for the maist part ratiefied in Parliament:—Wharby ther is na moyen left presentlie to augment the finall stipend of anie pure minister, albeit he had never fa grait ne-cessitie; nor yit to plant anie new ministers at anie congregation, albeit the maist part of all the pa-roche Kirks of Scotland ar altogidder destitut of all exerciese of Relligioun: And that ther is a grait number of ministers nocht prouydit, but avating vpon sum speciaill charge and vocatioun, lyk-as a grait number of guid schollars of the youthe of this Realme, for the lyk pouertie, is compellit to pas to France to the grait danger of apostacie fra Relligion, whar vtherwayes they might be profitable to the Kirk, and might be honestlie interteined vpon the said Teinds: Qubiiks teinds nocht onlie befor the wryttin Law of God, and thereafter be expres commandiment of the sam, bot also be the consent of all nationnes, and specialie of this Realme, hes euer pertained to the Kirk; wher-by of all reasone the Kirk, haueing na vther patrimonie, aught to be meanteined in the right pos-sessioun of the faids Teinds, at leift ay and whill they be sufficientlie prouydit vtherwayes: Con-forme to the qubilk, diuers Actes hes been maid in Parliament, that befor the new prouision of anie prelat, the ministirs at the Kirks and Paroches vnited to the said prelacie fould be first prouydit to sufficient lipends, vtherwayes the prouision of the prelacie to be null. And lykwayes in the tent Act of the Parliament, hauldin 1567, it is ordeanit, that the haill thriddes fould be first employed to the vfe of the ministirs ay and whill the Kirk com in posseſſioun of thair awin patrimonie, qubilk is the Teinds. And als in the said Act of Annexatioun, and diners vther louable actes, it is expreflie prouydit, that the Ministers fould be sufficientlie prouydit of leivings furthe of the best and readiest of the spiritualities, and that they fould be prouydit in tytle to all finall benefices; that they fould be prouydit to Manses and Gleibs for thair residence at thair Kirks; and that laic Patrones fould prouyde qualifiet personnes; whilk actes hes nocht tean fullie effect, but in the contrar the leivings of the said ministirs left incerteantie to be fought from yeir to yeir at his Hienes Chequer, out of the thrids with infinit proces in Law, be reafone of the manifald dispositiones of the said thrides to vther laic personnes proceeding fra his Hienes as hauing right to the haill thrids, co-moun kirks, superplus, fyft pennie and temporalitie of ilk benefice, and be reafone of the collation of benefices pleno iure to personnes na wayes qualedified, contrar to the guid meinng and intentionn of the forfaids Actes of Parliament, to the vtter wrak and distruktionn of the Kirk be plein ponerie as the profest enemies of Chryſt wald haue done of auld, giff spidie remeadie be nocht fund:

Kirk rent dammified
be
Annexatioun,
Erectionnes,
Setting of lang Taks,
Peyment of Siluer
dewtie,
Lyffrents,
Assig-nationnes,
Pensionnes,
Kings superplus,
Comoun Kirks,
First Fruits,
Fyft Pennie,
Patronages,
Dispositions of bene-fices,
Ratificationnes in
Parl.

Teinds be all Law the
Kirks just right.

Na new prouision to
Prelacies befor the
Ministers of the Kirks
be prouydit.

Act of Parl. 67.

Act of Annexatioun.

Gleibs.

All Teinds the proper patrimonie of the Kirk.

THAIRFOR his Hienes, remembering that ther is na thing mair proper to his royll office nor to be the nurillar of the trew Kirk, and to be fairfull of the advancement of the trew relligionn, and continowing therof to the posteritie, with consent of the Estaits in Parliament, be the tennour of this Act, DECLARES, That the haill Teinds of this Realme, bathe of personages and vicarages, affweil united to prelacies and vther dignities as nocht united, and vther Teinds whatsumeuer, hes perteined in all tymes bygean, and fall pertein in all tymes coming, to the Kirk as thair proper patrimonie : And of new, with consent forsaids, giff's, grants, and dispone, and perpetnatle mortefies the faids Teinds of all personages and vicarages and vther benefices whatsumeuer within this realme, to the Kirk to remean therwith as thair awin proper patrimonie conform to the tennour of this present Act in all tymes coming. And with advys forsaids, statutes and ordeanes that the Lords of Checqner with sic of the ministerie as falbe apointed heir vnto, being of aequal number with the faids Lords, fall modifie and assing out of certean townes of ilk paroche a certean quantitie of viettuall of the Teind scheweas therof, and vther dewties of the Vicarage, as the nature of the ground may pay, with the manfe and haill gleib land, giff the sam remean yit vnfewed ; and gif the faid gleib be fewed, four aikers of the faid gleib, wither the sam be of the Persones, Vicars, Bischopes, Pryors or Pryoreses, Deans or Subdeans, Abbayes, or anie vther Kirk land for the gleib ; as an locall stipend to ilk paroche Kirk of this Realm, without exception, for fustentation of the minister therat sufficientlie and honestlie in all respects of the fruets of the paroche itselff, nochtwithstanding the faids Kirks be annexed to prelacies or vther benefices or nocht, doted to Colleages or Vniuersties, or vtherwayes perteining to auld possesours of whatsumeuer degris, or to ministers newlie pronydit in tytle thereto, at the Kings presentation or laic patrones, deuydit amangs manie Prebendaries, Dignities or Chaplains, or nocht deuydit, common Kirks, or vther whatsumeuer qualitie or condition the faid paroche Kirks hes bein, or be whatsumeuer maner of way the teinds therof hes bein bruiked in tymes bypast ; and nochtwithstanding all and whatsumeuer right his Maiestie may haiff or pretend to the thrids, superplus, first fruets and fyft pennie of the faids benefices ; and nochtwithstanding of all pensiones, takes, assignatiounes, lyffrents, erectionnes, of the faid Teinds, or anie part therof, in an temporall Lordchipe, prouision to prelacies, or vther benefices, vniones or diuisiones of the faids paroches and vther dispositionnes of the faids Teinds, or anie part therof whatsumeuer proceeding from his Maiestie or his predecessours, efter his or thair perfyt age confirmed in Parliament, with whatsumeuer solemnnitie or vtherwayes, to whatsumeuer castelles, collages or vniuersties, particular persone of whatsumeuer degris : And nochtwithstanding whatsumeuer vther taks, pensionnes, lyffrents, fewing of the faids Teinds, with Landes, and fewing of the faids gleibs, and vther disposition whatsumeuer, maid be prelates or beneficed persones, with consent of thair Chaptours to whatsumeuer particlair persone, collage or vniuerstie for whatsumeuer space of yeirs or zeirlie dewtie : And nochtwithstanding the priuilege of Lords of Sessioun, and actes of Parliaments, and vther Lawes bygean, vniones, annexationnes and incorporationes of feuerall paroche Kirks to a prelacie or vther benefice, or diuision or the fruets of a parochine amang manie prebendaries, or chapleans, or vthers ; and nochtwithstanding of all vther impediments quhilk anie way may stay the full exection of this present Act.

DECLARING all and whatsumeuer the forsaids prouisions of benefices, vniones, incorporationes, diuisiones, takes, pensionnes, lyffrents, erectionnes, and fewing of Teinds, Manfes, Gleibs, Pruiilages, Actes, Lawes, and Constitutionnes, formar and vther dispositiones whatsumeuer of the faids Teinds, Manfes and Gleibs proceeding from his Maiestie, or his Maiesties predecessours, or fra whatsumeuer vther beneficed persone with whatsumeuer solemnnitie, to be null in tyme coming, in sa far as they may mak anie prejudice to this present act, and to the particular locall assigntioun of stipends to

be assigned to ilk paroche kirk, conform thereto, and to the full execution therof but anie vther reduction or ieciaratour of law. Withe powar to the saids Lords and Minifters to tak trew tryall of the valour of the saids Teinds, and to apoinct, ordean, and affigne the saids perpetuall locall stipend at ilk paroche out of sic speciaill Towns and Lands of the faid paroches, and to vneit feuerall paroches in an, or diffiuier and separatioun in ma, withe consent of the parochinars. And to mak a speciaill Buik therupon, and generallie to do all things necessar for this effect. Whilk locall affignationes of stipends and teinds whatfumeuer of the particular Townes and Lands to be specified therin, fall pertein als frielie to the minister of the faid paroche as giff he haid bein prouydit of auld in tyle thereto. Withe powar to the faid minister to collect, gather, and intromeat with, and to mak warnings and inhibetionnes against the posseffours of the saids Teinds, Manses, and Gleibs, with als grait effect as anie Persone or Vicar, or anie vther beneficed persone might haue done in anie tymes bypast, nochtwithstanding all impediments forsaids and vther whatfumeuer, but preiudice of the saids ministers rightes to the haill remenant of the saids benefices, when the sam fall veak and fall in thair hands be deceas of the present posseffours, reducing or expyrring of Takes, or vtherwayes whatfumeuer, and of the frise dispositioun therupon as accordes of the Law, and conform to this prefent Act in all pointes. And for the better executioun of the premisfes, OUR SOUTERAIN LORD, with advys forsaid, dissolues expreflie all and whatfumeuer vniones of feuerall paroche Kirks to prelacies, benefices of dignitie and vthers, and suppresfes and abrogattes the name and stylles of the faid prelacies and dignities, and vnites of new the Teinds of ilk paroche whar the sam was denydit of auld amangs manie Prebandaries, Chapleanes, or vthers in a haill benefice, and ordeanes that ministers be prouydit in tyle to ilk paroche kirk in particular, quhilk was befor vnted to prelacies now vacand, or quhilk hes vacked in his Graces hands sen the parliament halden at . . . An. 1584, or quhilk fall in anie wayes veak heirefter be dimission, depriuation, or vtherwayes whatfumeuer; and to all vther feuerall paroches, vacand bathe to the parsonages and vicarages therof, with the manse and gleib of four aikers of land, conform to the formar actes maid anent the saids gleibs and manses; at the quhilk kirks the faid ministers falbe oblesit to mak thair residence, and fall haiff intromissioun with the fruicts therof, conform to this prefent Act and Buik of Perpetuall Modificatioun of the locall stipends to follow heirypon. And efter thair deceas, demissioun or depriuation, vther qualefiet persones to be presented thereto be his Hienes and his Grace succeffours, and be vthers haucand the right of presentatioun and patronage therof; and that na new Prebandaries falbe prouydit after the deceis of the present posseffours, bot the rent to acres to the leiving of the minister, conform to this Act, etc.

And because it is maist necessar that the saids locall stipends be of a certeane quantitie according to the nature of the ground, and out of certeane speciaill landes maist ewest to the Kirk and commodius for the minister, that the minister may knaw whom of to crane his dewtie. And seing it is impossible to the Lords of Cheequar to knaw what landes till apoinct for payment heirof, be reafone they knaw nocht nather the names of the lands, nor the valour of the Teind scheaves of ilk particular town and lands within this realme: THAIRFOR his Hienes, with aduys forsaid, ordeans, that ilk Prefbyterie within this Realme, with advys of thrie barrones or landit gentilmen, wha hes thair residence within the faid prefbyterie, of guid religioune, and leift participant of Kirk rents, chofin be advys of the Generall Assemblie, and falyeing of the concurrence of the saids barrones, that the saids Prefbyteries be thamselues fall haife powar till estimat reasonablie the valour of teinds, bathe Personage and Vicarage, of ilk particular townes and landes lyand within ilk ane of the saids paroches of thair prefbyteries, and of the commodiusnes therof to the sustentatioun of the minister: Whilk estimatioun falbe publist vpon twa feuerall Sondayes in tyme of dyvne seruice in

Buik.

The Ministers right
to the Teinds locallie
assigned with res-
tuarion.

2. Dissolution of gral
benefices.

Patronag s.

3. The Estimatores
of the Valor of evry
Townes Teinds.

the said paroche Kirks, with prouisioun, that whatsumeuer partie entereft in anie wayes be the said estimatioun, and pleise to complean therupon, fall haiff maist summar remead, befor the saids Lords of Chequer, efter summarie cognition of the cause betwix the said prebysterie and particular minister of the paroche Kirk and generall procurour for the Kirk, or vthers hauing enteres on the an part, and the said partie compleane on th^e vther part.

4. The maner of setting Takes.

Attour, because the dilapidation of the rents of the Kirk hes proceidit for the maist part fra the Kirk men thansclues, wha haid ower grait libertie to sett sic lang Takes and Fewes, and for sic diewtie as they pleaseit, the solemnitie of ordinar Chaptours serving noct to refrean the said dilapidation for the quhilk they war first institut, bot rather to authorise the sam, quhilk Chaptours for the maist part ar now worn away: THERFOR, Our Soveraine Lord, with aduys forfaid, statutes and ordeanes, that na minister or beneficed perfone fall haue powar to sett in tak, or mak anie kynd of dispocitioun, alteratioun, or change in anie wayes, the esteat of the locall stipends of the paroches, with whatsumeuer consent or solemnitie; nather to sett new Taks or to renew auld Takes of whatsumeuer vther Teinds of his Paroche, or of anie part therof, or mak whatsumeuer disposition of the sam in tymes coming, without the consent of the haill or maist part of the Prefbysterie, wherin the paroche lyes, assemblit at their ordinarie day of conveining, efter reafering twa former ordinarie dayes anent the aequitie of the setting, renewing, or making of the saids Taks and dispositiones. And declares that the converting of victuall or vther diewties in filuer, salbe expres dimisnition of the rental, and a cause of nulltie or reduction. And for eschewing of antedeattit of

Takes and rightes of Teinds whatsumeuer, and of the infinit tyme for the quhilk the sam is sett in tyme bypast, his Hienes, with aduys foresaid, ordeanes, That all and whatsumeuer Taks of whatsumeuer Teinds sett in anie tyme preceeding the dait heirof for whatsumeuer langer tyme of manie nyntein yeir takes or lyffrents succeſſiōne, fall indure onlie for the space of nyntein yeirs efter the dait of the saids Taks. Withe prouision, that whatsumeuer nyntein yeirs Taks or lyffrent of Teinds, quhilk hes noct begoun in the settars tyme, salbe null and of nan aveall, albeit an vther nyntein yeir tak or lyffrent contined in that sam Tak hes begoun or run out in the said settars tyme. And that all former takes of Teinds preceeding the dait heirof, lyffrents, affiguationnes, pensionnes, erectionnes, fewes, and vther dispositionnes of Teinds, salbe producit befor the Lords of Chequer before the day of nixtosome, and registrat in the baiks of the Collectorie. At the leift fa mikle of the saids erectionnes and fewes to be registrat as concernes the right of Teinds contenit therin: And the dait of the registration therof, and the perfone ingiffar of the saids Taks and vther rights, to be registrat therwith in lyk maner, and market and subferyvit be the Collectour Clark upon the bak of the saids Taks, and rightes for eschewing of all fraudes quhilk may be heirin, withe certificatioun that the Takes and vther rightes of whatsumeuer teinds noct registrat, as said is, salbe null, and mak na fathe in indgmet nor without. And that the imprenting or publicatioun of this Act, salbe sufficient intimatioun heirof, and of the certificatioun forfaid, without anie vther speciaill Lettres, etc.

5. For eschewing the faschrie and danger of Spuilyie.

MAIROUER, because the ministers and vther benificed or laic perfones, hauing the right of Teinds of vther menes heritage, oftymes iniustlie troubles bathe thansclues and the lawfull posſeſſours of the saids Teinds, with Inhibitiones and Actionnes of Spuilyie, wherby they compell them to height thair teinds aboue the reasonable valor, Tharfor Our Soverain Lord, with advys forfaid, declares and ordeanes, that whatsumeuer perfone is lawfullie in the naturall posſeſſion of Teinds be the leading and intromeating therwith, the heritage or present right of posſeſſion of the land being his awin, and makes guid and thankfull payment within dayes efter ilk term, of the diewtie of the said Teinds, conform to the estimation aboue wrettin, to be maid be the Prefbyster-

ries forsaide to the ministers and vthers haing right to the said Teinds, in that cais, the said persone falbe frie of all actionoun of Spulyie and danger quhilk may follow vpon inhibitiones led against him theranent : Prouyding alwayes, that whatsumeuer perfone committes anie violence in electing of an vther furth of the naturall possellioun of leadding of Teinds, falbe subiect ather to the actionoun of Spulyie, or to the quadruple of the estimatioun forsaide, at the optionoun of the partie elected, as said is. Lykas also it is prouydit, that whar the right, bathe of the propertie, and present right of the actuall possellioun of the Land, and als of the Teinds concurses in a mans perfone, it fall be leisome to him to vfe Inhibitionnes, and conform to the auld ordour, apprehend possellioun of his awin teinds, payand alwayes the dewtie and valuationoun therof to the minister, or vthers haiffing right. In the quhilk cais, the offer of the estimatioun forsaide falbe na relevant defence to rescind the naturall possellioun of the Teinds of an vther persones heritage : And to eschew the danger of Spulyie in prejudice of him wha has the right bathe of the Lands and Teinds, as said is, and in fawour of him wha has na present right to the actuall possellioun of an vther manes land, nor yit of the Teinds therof, etc. Attour, be reafone that the said patrimonie of the Kirk shoulde also sustein and vphauld Scholes and Pure with the comoun effeares of the Kirk and vther godlie vses, Therfor Our Soveran Lord, with advys forsaide, statutes and ordeanes that a perfyt rentall be maid of the superplus of the rents of ilk paroche kirk, by and attour the forsaids locall stipends, conteining the rightes, be the quhilk the superplus of ilk benefice is presentlie possellit, and that the minister, albeit he be prouydit in tyle to the haill benefice, and haiff the collectione of the haill fructs therof, and libertie to reduce takes or fewes, as anie vther beneficed perfone might haue done of befor, yit the saids ministers fall nocht hane the frie dispositioun of the said superplus to thair awin vfe, bot falbe comptable therfor to tham wha fall obtein the right therof. And in ceas of thair failyie in thankfull peyment, or commit violence, they falbe subiect to the dangers of spulyies duble or quadruple of the estimatioun forsaide, syklyk as vthers that makes nocht payment thankfullie to the said ministers thanuelies, conform to the formar Article.

7. The Rental of the Superplus.

And as for the said superplus of the rent of ilk particular paroche Kirk, by and attour the locall and perpetuall stipend apointed for the minister, whilk superplus ather presentlie perteines to the Kirk be vacking of the benefice or vtherwayes, or fall heirefter pertein or fall in the Kirks hands, be expyring or reductioun of Taks and vther rightes, deceis of the present posselours, or vtherwayes whatsumeuer, Our Souerain Lord, with advys forefaid, ordeanes and statutes that the said superplus falbe dispossit be the advys of the Lords of Checqvar, and breither of the ministerie apointed for modificacion of ministers stipends : First to the Collages and Lords of Seffoun, and auld posselours of the benefices induring thair lyftymes, forsamikle as falbe tean fra tham be the present ordour: Nixt, that the comoun effeares of the Kirk be sufficientlie susteined therupon : Thridlie, that reasonable consideratioun be haid of the pure, of strangers, of weidlowes and orphelings; reparatioun of brigges, kirks, hospitalles and vther godlie warks. And gif ther be anie rest, the sam falbe collected and keipit to the vfe of the kirk, and at thair dispositioun alleannerie. And whatsumeuer particular perfone, collage, or vther fall obtein assigntioun of anie part of the superplus be the saids Lords and modifiers, thair said assigntioun and letters therupon falbe specialie in quantite, and out of what townes and landes the sam is asigned ; and the saids lettres falbe specialie directed against the tenents and actuall posselours of the saids particular lands, and the minister of the paroche alleannerie, swa that na lettres in tyme coming be directed generall against all and findrie parochinars, etc.; and of the best and readiest of the fructs quher the right quhervpon the lettres passes extendes onlie to ane part of the fructs, and nocht to the haill fructs of the paroche, as wes of befor, quhilk was the occasioun of grait confusiou.

8. Distribution of the Superplus.

The comoun effeares of the Kirk, the Scholles, and Pure, to be prouydit out of the superplus sufficientlie first of all.

9. Commissioners
from Presbyteries to
voit in Parliament.

And because the Prelacies in effect war befor disfoluit, the haill temporalities therof being annexit to the Croun, and Ministers stipends ordeanit to be tean out of the paroche kirks united and incorporated therwith, lyk as be this ordour the haill spiritualitie and teinds is of new destinat, gevin and mortefied to the Kirk, quherby the saids prelacies is alluterlie disfoluit, and fa ceiffes in tymes coming to be an of our esteattes in parliament: Therfor our Soueraine Lord, with advys forsaide, statutes and ordeanes that in tyme coming, ilk presbyterie fall fend, of thair awin number, ane Commissioner to the Parliament, out of the quhilke haill nomber of Commissioners the rest of the Esteattes fall chuse fa manie as, being ioyned with the auld possesseours of the prelacies quha falbe present for the tyme, may mak out the full and compleit number of them wha hes vott in Parliament for the esteat of the Kirk, quhilke number falbe aequall with the number of anie of the vther esteattes. And efter the deceis of the haill present possesseours of prelacies, the haill number of the Kirks esteat falbe elected, and tean of the saids Commissioners of Presbyteries, wha fall haue sic vott, priuileages and liberties in Parliament as the saids prelates haid of befor, etc.

And to the effect that the rightes of na parties be farder preiudget, Our Souerane Lord, with advys forsaide, Ratifies all actes and statutes maid of befor in favour of the Kirk, in fa far as the fam aggris, or may in anie way fortifie this present act: And speciale the Act be Secret Counsell, Seissoun, and Checquare, vpon the 14 of Februar, 1587. And in lyk maner all Actes and Statutes maid in favour of Fewes, Takes, Patronages, Penſionnes, Erectionnes, and vther dispositionnes of the Kirk rents, in fa far as they ar nocht contrare or anie wayes repugnant to this present act, and full executioun therof. Quhilke Actes, togidder with all and whatfumeuer rights perteining to privat perfones and parties, sic as fewes, prouisionn of thair beuefices, erectionnes, takes, lyffrents, penſionnes, patronages, asſignationnes, and dispositionnes whatfumeuer of the Teinds, fall stand in the fam force as of befor the making of thir preſents, exceptand planlie in fa far as they ar expreflie preiudgit be the faid locall stipend to be apointed at euerie particular paroche, conform to the tennour of this present Act, and Buik of particular modificacion to follow therupon, and vther prouisionnes and restrictiounes expreflie conteined heirin. Lykas our Souerane Lord, with advys forsaide, abrogates all former lawes, actes, constitutionnes, practiques, and ordinances whatfumeuer, quhilke may in anie wayes hinder, stope, or imped this present act and full force and executioun therof; And declares whatfumeuer falbe done in the contrar therof, or anie part of it, the feilyie and controvencion falbe tryed, and the right, dispositioun or vther deid whatfumeuer done contrar to the tennour heirof, falbe reduct and annullit, as weill be way of exceptioun, reply, or duply, as be way of actionun. Lykas our Souerane Lord, with advys forsaide, commands that na Judges remit to an actionun, or delay the proponar of the faid nullities be way of exceptioun, reply or duply, bot proceid instantlie to the tryell of the faid nulltie, as faid is.

10. The Modifeing of
the locall stipend pro-
portionable.

Attour, because thair is diuers and findrie perfones wha profentlie brukes the rents of ilk a paroche kirk, Our Souerane Lord, with advys forsaide, ordeanes that the quantitie of the locall and perpetuall stipends foulde be aequalie tean fra ilk an of the faids perfones proportionale, at the leaſt ilk an to releue vthers proportionale, according to the fife profit quhilke they receave of the faids Teinds, at the discretioun and summar cognition of the faids modifiers, wha falbe onlie iudges heirin, and fall try, iudge, and cognos summarlie vpon the aequitie of the releiff betwix the possesseours of the faids Teinds, sic as whar ther is an Prelat or auld prouydit man, an or ma Takſmen or penſionars, new erected lordſchipe, with Teinds includit, with the fewes of lands, fewes of fermes, and whatfumeuer vther varietie thair is of rightes, be the quhilke the possesseour of the Teinds of ilk paroche respectiue bruikes the fam: And what releiff the rest aught to mak to tham fra whom immediatlie the rightes of the Teinds is tean, quhilke falbe affigned for the perpetuall locall stipend of ilk paroche Kirk, quherin also falbe confidderit the right quhilke our Souerain Lord haid to the

The Kings right and
releiff.

thriddes or auie vther partes of the benefices, togidder with sic vther actionnes for the quhilk his Maiestie might haue chargit the possellours of the faid Teinds. Lykas also the saids Lords of the Checuar, in the making of the faid releiff, fall confidder immunitiis and priuilages, and rightes quhilk parties haid of befor, and validitie therof, with all vther circumstancies ex æquo et bono. And for this effect Our Soueran Lord, with advys forfaid, giffes powar to the saids Lords of Checuar, and Ministers specialie to be apointed, be his Hienes commissioun, being alwayes aequall in number with the faids Lords, to interpret all obfcuritieis, and to decyde summarlie all controueries, quhilk fall aryse vpon this prent act, and vpon the forfaid releiff, betwix all parties subiect thereto.

FINIS.

This Plat was thought the best and maist exact that euer was deuyfit or sett down, and wald, sum litle things amendit, haiff bein glaiddie receavit be the breithring of best iudgment, gif in the monethe of August 1596, ther haid nocht bein ane Act of Esteattes deuyfit anent the renewing of the takes of teinds to the present takismen for thair granting to the perpetuall Plat, quhilk in effect maid the Teinds in all tyme comming heritable to them; thir locall stipends and a portioun to the King fett asyde in ilk a paroche. To the quhilk, nather the Kirk, nor gentilmen whase teinds was in vther mens poffessioun, could nor wald condicend to. And sa, as I mentioned befor, the cheiff of this wark gaiff it ower as a thing nocht lyk to be done in his dayes.

The Generall Assemblie, convenit at Edinbruchie in the monethe of Apryll that yeir 1596, be the motioun of sum godlie fathers and guid zealus breithring, was almaist haillelie occupied in tryall of thair members and exercesis of repentance and reformatioun of corruptionnes in the office and lyves of the ministerie; and remembering whow the peiple of God vpon diuers occasioneis, namlie a grait apprehensioun of thair finnes and Gods iudgments imminent therfor, did tak tham to humiliatioun and fasting, and renewing the covenant of mercie and grace with thair God for preventing of his judgments and continuance of his gratius favour. As in the plean of Moab, be the motioun and direction of Moses, Deut. xxix. and xxx; in the field of Sichem at Silo be Josua, Jos. xxiv; be Samuel in Mizpa, i. Sam. vii.; at Jerufalem in the hous of the Lord, be Joiada, ii. Cornel. xxiii; sie lyk in the sam place be Josia, ii. Kings xxiii; as also be Ezra and Nehemias; they thought it maist neidfull to giff thamselues to the faming, beginning ther prefentlie amang the pastors at that Assemblie, and be that exemple to pas to the Synods in euerie prouince, and from tham to the Presbyteries, and sa to euerie Congregatioun in particuler. The quhilk, of the grait mercie and blessing of God, was effectuat, the Lord preparing his fervants and kirk for a tryall following, be a maist profitable and confortable exercesis going befor; yea, making that feirfull invasioun

of the deuill to com on whan his servants war best fett and maist happelie occupied, quhilk giffes me yit assurance that God will yit in mercie repeare the brakes and decayes of his Jerusalem. First, certeain breithring of scharpest and best insight war fett afyde to pen the enormities and corruptions of the ministerie, and the remead therof, the quhilk returnit to the Assemblie, was hard, considerit, and allowit. The tennour in substance wharof followes :

THE TENNOUR OF THE ADVYSE OF THE BREITHRING DEPUT FOR PENNING OF THE ENORMITIES AND CORRUPTIONS OF THE MINISTRIE, AND REMEAD THEROF
ALLOWIT BE THE GENERALL ASSEMBLIE, APR. 1596.

Corruptiones in the Office.

FORSAMIKLE as be the over sudden admisioun and light tryall of persones that entres in the ministerie, it comes to pas that manie sklanders falles out in the persones of ministers, It wald be ordeanit for remead in tyme coming, that mair diligent inquisition and tryall be vfit of all sic persones as fall enter in the ministerie: As specialie in thir pointes, That the intrant falbe posit vpon his conscience in the presence of God, and that in maist graue maner, what moues him to accept the office and charge of the ministerie vpon him. If it be a rew inward motioun and defyre to ferne God and win faulles to Chryst, or warldlie moyen of lyff and preferment: That it be inquyrit giff anie, be soliftation or moyen, directlie or indirectlie, pres to enter in the said office. And it being fund, that the solistar be repellit; and that the Presbyterie repell all sic of thair number fra voting in the election or admisioun as falbe fund moyennars for the folicitar, posit vpon thair conscience to declar the trenthe for that effect.

Because be prefentationnes manie are intruit forcible in the ministerie and vpon congregationnes, that vters thereafter that they war nocht callit be God, It wald be prouydit that nan feik prefentationnes to benefices without advys of the Presbyterie within the bounds wharof the benefice lyes: and giff anie do in the contrare to be repelled as rei ambitus.

That the tryall of persones to be admitted to the ministerie heirefter, confischt nocht onlie in thair lerning and abilitie to preitche, bot also in conscience and feiling, and spirituall wesdome, and namlie in the knawlage of the boundis of thair calling in doctrine, discipline and wesdome, that he may behaue himself accordingleie with the diuers rankes of persones within his flock, as namlie Atheists, rebellius, and those that ar vexit with diuers tentationes, and ar weak in conscience, and sic vther wherin the pastorall charge is maist kythed, and that he be meit to flope the mouthes and convince the aduerfars: And sic as ar nocht fund qualifeit in thir pointes, to be deleyit till fordar tryall, if ther be apperance they may be fund qualefiet. And because men may be meit for sum places that ar nocht for vther, it wald be considerit that the principall places of the realme be prouydit be men of maist worthie gifts, wesdome, and experience, and that nan tak the charge of graitter number of peiple nor they ar able to govern; and that this Asseimblie tak ordour therwith.

That sic as falbe fund nocht gevin to thair buik and studie of Scriptures, nocht cairfull to haue buikes, nocht gevin to sanctificationn and prayer, that studie nocht to be powerfull and spirituall in doctrine, nocht applying the sam to euerie corruption, quhilk is the pastorall gift, obfourse and over scholastic befor the peiple, cauld and wanting spirituall zeall, negligent in visitng of the feik, and caring for the pure, indifereit in schoosing of parts of the Word nocht meit for the flok, flatterers,

and diffemblyng at publick finnes, namlie of grait perfonages, in thair congregatiounes for ather flatterie or feir: That all sic perfonnes be censured according to the degries of thair faults; and if they amend nocht, bot continow thervnto, to be depryued.

That sic as be sleuthfull in the ministratioun of the Sacraments, and irreuerent profaners therof, receaving clein and vncleyn, ignorant and fefles, profan, making na confcence of thair professioun in thair calling and families, omitting dew tryall and examinatioun, or vsing light or nan at all, or having in thair tryell respect of perfonnes, wharin ther is manifald corruptiones; that all sic be isharpie rebuked, and if they continow therin, deposit.

Giff anie be fund sellars of the Sacraments, or colludars with sklanderus perfonnes in dispensing and ower seing them for money, be deposit simpliciter.

That euerie Minister be chargit to haue a Sessioun established of the meittest men in his congregatioun, and that discipline, strik nocht onlie vpon gros finnes, as hurdome, blodshed, etc. bot vpon all finnes repugnant to the Word of God, as blasphemie of Gods nam, swearing in vean, banning, profaning of the Sabathe, disobedience to parents, idle, vnewlie annes without calling, drunkards, and sic lyk debouabit men as hes na conscience in thair lyff and rewling of thair families, specialie in bringing vpe of thair bernes, liars, sklanderers, bakbyters, braullars, vncharitable, merciles, brakers of promise, &c. and this to be an vnuerfall rewll throughout the realme. And sic as be negligent heirin, and continow efter admonitioun in thair negligence, to be deposit.

That ther be a cair in receaving of sic as fall in publick sklander, to sie tham nocht onlie gif outward obedience by constrent, quhilke is the Magistrats office, bot to find appeirand warrand in confcence of thair trew conuerstioun, finding in tham bathe a feilling of thair sine and apprehensioun of mercie; and that nocht onlie in that opin fine wherin they ar tean, bot in far graitter couered finnes committed against God, and knawin to him. And sa to vse this occasioun to win the faull throwlie to Chryst be all diligence in doctrine and exhortation; and namlie of repentance, quhilke nocht being trewlie practisid then, that place is abbusit, and the perfone casten in graitter sin, and God maire heilie offendit for publick profanatioon and mockage.

Dilapidatioun of benefices, demitting of tham for favour or money, that they becom new patronages without the aduys of the Kirk to the wrak therof; and siclyk interchanging of benefices be transactioun, and transporting of thamselues be that occasioun, without the knawlage of the Kirk, preceitlie to be punisched. Siclyk setting of Takks, without the consent of the Assemble, be punisched according to the Actes; and that the demissioun in favours for money or vtherwayes to the effect aboue wryttin be punisched as dilapidators.

Corruptiones in thair Persons and Lyfs.

That all sic as ar light and wanton in behauour, as in gorgeus and light apperrell, in speitche, corrupt communications, morologie, aischrologie, entrapelie, vsing vean and profan companie, vnlawfull gaming, as dancing, carting, dyeing and siclyk, nocht besemming the grauitie of a pastor, be isharpie and graulie rebukit be the Presbyterie according to the degrie therof, and continuing therin efter dew admonitioun, that sic be deprivit as sklanderus to the Gospell.

That ministers being fund fwearars or banners, profaners of the Sabbath, drunkards, feightars, guiltie of all thir, or anie of tham, be deposed simpliciter; and sic lyk leiors, detracters, flatterers, brakers of promise, brawlers, and quarrellars, efter admonitioun continuing therin, incur the lyk punishment.

That Ministers gevin to vnlawfull and incompetent traids and occupationnes for filthie gaine, as

hauling of hostillaries, taking of ockar besyd conscience and guid lawes, and bearing warldlie offices in noble and gentilmens houffles, merchandice, byng of victualles, and keiping of tham to the darthe, and all sic lyk warldlie occupatiounes as may distract tham from thair charge, and that may be iklanderus to that pastorall calling, be admonished, and brought to the acknawagment of thair sinnes, and if they continow therin, to be deposit.

That Ministers nocth resident at thair flockes be deposit according to the Actes of the Generall Assemble and Lawes of the Realme, vtherwayes the burding to be leyed vpon the Presbyteries, and they to be censured therfor.

That the Assemble command all thair members, that nan of tham await on the Court and efaires therof without the advys and allowance of thair Presbyterie. Item, that they intend na actioun ciuill without the said advys ; and for remeading of the necessitie that sum ministers hes to enter in pley of Law, that remead be crait for summar and schort proceesses to be vfit in ministers actions.

That ministers tak speciaill eair in vsing godlie exerceis in thair families, in teatching of thair wyffes, childring, and servands, in vsing ordinar prayers and reiding of Scriptures, in removing of offensiu perfones out of thair families, and sic lyk vther pointes of godlie conuersatione and guid exemple : And that they at the visitatioun of thair Kirks try the ministers families in thir pointes forlaid ; and sic as ar fund negligent in thir pointes efter dew admonition, falbe adiudgit vnmeit to govern the hous of God according to the rewll of the Apostle.

That Ministers in all companies stryve to be spirituall and profitable, and to talk of things pertining to Godlines, as namlie of all sic as may freinthen in Chrysl, instruct in thair calling, and of the meanes whow to haue Chryssts Kingdome better establisht in congregatiounes, and to know whow the Gospell florishethe in flockes, the hinderances and remeadies therof, etc. wharin and anent thair is manifauld corruptiones bathe in our companeing with ourselues and vthers. That the contraveinars herof be tryed and scharplie rebukit.

Finalie, If a Minister be fund to countinance, procure, or assist a publitz offendare put at be his awin minister, and to beir with him, as tho his awin minister war over seuer vpon him, he be rebukit, &c.

FINIS.

Thir corruptiones and remeads being read in the Assemble was recom mendit to the consideratioun of all the breithring betwix God and thair conscience ; and all war exhorted to prepar thaimselues again the day following to the exerceise of the Word, fasting and prayer, and sa to the actioun of renewing the Couenant.

The day following, the haill breithring war assenblit in the Lessar Kirk of Edinbruchie, than alean without the peiple, whar a godlie zelus father, Mr Jhone Dauidfone, haid the doctrin and directioun of the actione being the mouthe of the rest in prayer. His doctrine was vpon the 41, 42, 43, 44, 45, and 46 verfes of the 12 of Luc Evangell ; verie plean, particular, and powerfull, in sic fort as the grauitie and motion of the man himselff, with the mightie force of the Word, moued the haill breithring exceedinglie. Efter the quhilk all war directed to thair privat meditationes, confessioun, and prayer a

large space ; after the quhilke the forfaid mouthe maid publick confessioun and deprecacioun, during the quhilke tyme teares war flied abundantlie. Thereafter the Moderator declaring the purpose and end of the actioun, as be teares and countenance of the brethring vuseinyit forow and humiliatioun was testifed, sa he defyrit that be the lifting vpe of thair handes they shuld signifie the desyre and resolution quhilke they haid of amendment of all bypast finnes, in commissioun or omissioun, against God and dewtie in thair office and persones, promising, be his grace, an ernest indeuour for the sam ; and sa a entring of new againe in Covenant with thair God in Jesus Chryst, the grait pastor of the faulles and Mediator of the Covenant, &c. After the quhilke, prayer being maid be the Moderator for obteining of grace, and working of the Spreit for that effect, the blessing was prouuneit, and the actioun endit, quhilke lasted about the space of thrie houres and mair.

THE COUENANT RENEWED IN THE SYNOD OF FYFF, 12 MAY 1596.

In the fourt sessioun therof, anent the making of a new Covenant betwix God and his Ministerie within this realme, ordeanit in the last Generall Assemblie to be done in euerie Synodall throuchout the land, the present Assemblie of Fyff, apprehending the weghtines, tending ather to an effectuall reformatioun of all things amis, (sa far as can ly in the waiknes of man,) in the pastors first, and fyne in thair flockes, or then to involve all in a mair feirfull giltines and danger of horrible iudgment, be sealling vpe a new and maist graue testimonie and witnessing against all, thought it maist neidfull that all meanes shoulde be vfit that might moue and steyr vpe the hartes of the breithring to an ernest consideratioun and feilling of thair vndewtifulnes and transgressiones in thair offices, families, and persones, to bring tham to a trew humiliatioun, forrow and greiff therfor, to a pleyn confessioun of the sam in the presence of God, a clearfull seiking of inercie for Jesus Chrysfs speake, an awowing and promising of amendment in tyme to come, be the assistance and mair effectual working of the Spreit of Grace, and a vehement solifting of God be prayer for that effect. And sa causit first to reid in the publick audience of the Assemblie, distinctlie, the Articles of Reformatioun sett down in the last General Assemblie, the quhilks war ordeanit to be infert in the Buik of the Synod, and euerie Presbyterie commandit to haiff the copie therof in thair buiks, and to caufe euerie an of thair members to extract to tham selff a copie therof for thair rememberance. Nixt, for preparatioun of the hartes, ordeanit the

Pastor of the place, Dauid Fergusone, to keipe his awin place and houre of doctrine the day following, and studie to fram his doctrin for the purpose; and be the vottes of the maist part, all maid chois of Mr Dauid Blak to teatche the nixt day thereafter, to be keipit with preceife abstinenſe. Immediatlie after the quhilk doctrine, the haill breithring fould convein in the place of the Assemblie for the solem renewing of the said Couenant; and in the mean tyme, ernest exhortatioun was maid be the Moderator to wey the mater and wark they war about maist deiplie, and ernestlie with thair God in thair conſcience, with meditation of the forſaid pointes of Reformatioun, and remembrance of that curs vpon ſie as does the Lords wark negligentlie and deceatfullie. Also to call to God ernestlie for the breithring apointed to deall in doctrine.

Sa vpon the 13 day of May, being Furifday, after the doctrin delyuerit be Mr Dauid Blak, vpon the ground, the 13 chap. of Ezeeq. and laſt vers of the 5 Psalme, the quhilk was copius, powerfull, percing and pertinent, the breithring of the Ministerie, and Commissionars of euerie paroche preſent, haillelie and innmediatlie convening in the place of the Synodall, the Moderator, for the better diſposing of the harts, and exemplē of ordourlie proceeding in the actioun, red the laſt chaptour of the buik of Josua, wherin Josua, calling togidder the headeſ and rewlars of the peiple, recomptes the benefites of God beſtowit vpon them, and fettes the ſaid rewlars and headeſ of the peiple to advyſinent, Whidder they war reſolut and vprightlie meined to ferue that God in vprightnes and treuthe, vtherwayes to leaue af anie profeſſioun of his ſervice, and tak them to Idolatrie; and ſa after diuers demands, and anſwers gevin be the peiple, he fettes down the Contract and Couenant in forme, and registers the ſam in the buik of the Law, and fettes vpe a ftan vnder an ake trie, in a monument therof for a memorandūm in all tyme to come. The quhilk exemplē and form was followed pointe be pointe. Firſt, be commemoration of the benefites of God beſtowit on the Kirk of Scotland in planting and garding the faming from the Caſtaliens, Obenittes, Spaniarts, Biſchope Balaam, and lait conſpiracie of the papift Erles. The quhilk being endit, and a lytle begoun to be ſpokin of vnthankfulnes and vndewtifulnes in caring trewlie and ernestlie over that wark of God, and watching over the flockes of Chryſt committed to the pastors charge, and over the quhilk the Lord haid fett them ſa lang with ſie libertie and eaſe, the Lord ſteirit vpe ſie a motioun of hart, that all war forcit to fall down befor the Lord, with ſobbes and teares in aboundance, euerie man mightelie conmuouit with the affectionnes of thair con-

science in the prefence of thair God, in privat meditatioun rypping out thair wayes, confessing and acknawlaging thair vnworthines and craving ernestlie grace for amendment, and that a lang space.

After the quhilke, the hartes being fattelit, the Moderator, as comoun moutie of all, at grait lainthe maid open confessioun of vnthankfulnes, forgettfulnes, vndewtifulnes, negligence, and caldnes, hardnes of hart, darknes, sensflesnes, instabilitie, vanicie of mynd, stubburnes and rebellioun in will, foulnes and vncleinnnes in affectionnes, vndantoned feritie in perturbationes, vnsauorines and folie in speiche, and of conversatioun facioned efter the warld, easeliar and mair reddeleie drawin efter the maners and custome therof from God, then having force of holines and of the spreit in word and actione to draw the peiple from thair vean conversatioun to God, and the seiking of thair lyff and saluation: And finalie, with trimbling and manie teares for the offence of sa guid and gratius a Lord and Father, misusing of sa grait and honourable a calling, and quakking for feir of sic a weght of wrethe hinging on for the blud of sa manie faulles lying on our heids, we all bitterlie weipit and ernestlie sought for a blessing and grace to vse the present occasioun of the grait mercie and lang suffering of God grantit to ws rightlie and fathfullie for amendment.

After the quhilke confessioun, the Moderator, entering again to deall in doctrine vpon the dialogisine or conference of Jofua with the eldars and rewlars of the peiple, and first, infisiting sum what vpon the reiecting of the consent as a thing impossible to tham to ferue God, wha was holie, angrie, and indling, to mak the breithring try out thair awin sincerite and vpright meining of thair hart, he refoluit the dout of impossibilitie, and the greiff of experience of relapse, schowing that the graitest perfectioun we can attain vnto in this lyff is to ken and feill our awin imperfectioun, and stryve and labour against the faming in tretuhe and vprightnes of hart; abstaining from all things that may quench the spreit, and cearefull vsing of all that may steyr vpe the sam, sending all vnto Chryst Jesus, the guid and gratius pastor, and to his fulnes and perfectioun.

Nixt, vpon the thrid consent of the peiple, and reply of Jofua, commanding tham to cast away thair Idolles, the Moderator infisted ernestlie vpon the casting away of our Idolles, that is, all these things of this warld wharof we tak mikle thought, and wharin oftentymes we tak mair pean, and delytes mair nor in God, his service, or our calling; schowing that it was our part in this Contract and Covenant, to giue ourselues hailelie to ferue the Lord in

treuthe, vprightnes and fidelitie. And the part of God was to be our God, to keipe ws from all euill, and prouyde for ws all things guid for ws ; the quhilk his part he wald, but dout, fulfill aboundinglie, if we haid a cair of our part. But alas ! whill as forgetting our part, and leaving it vndone, we tak on the part of God, caring for prouision, defence and preseruation of ourselffs, we fall in infidelitie and distrust of him, yea and in proude idolatrie, placing ourselues and moyens of this warld in the roum and dignitie of God Almighty, etc.

And sa, efter diners vther pointes of doctrine, admonitiones, and exhortationes, for the purpose, be lifting vpe of the hand, euerie an testified befor God, and mutualie an to an vther, the fineare and ernest purpose of the hart to studie till amend and serue God better in tyme to come, bathe in thair privat persones and in the office of that grait ministerie of Gods honour and valuation of the peiple coneredit to thame, etc.

And last, the Moderator spak vpon these words, " You ar witnessess this day against yourselffs," etc. and anent the monument of the steane sett vnder the ake, and the wreitting of the Couenant in the buik of the Law, preissing to imprent and ingraue in the harts of the breithring and his awin, the remembrance of this Covenant, that it sould nocht be forgot, and maid irrit, and of na effect (quhilk was oftymes cast vpe to the peiple of Israell be the prophetes thereafter), declaring whow the Lord God haid our awin consciences to bear witnes against ws, out of the quhilk the memoriall of this actioun sould nocht be deleit ; he haid his angelles and all his creatours ; he haid that sam place, yea the verie pillars of steane standing in that kirk, lykas by thair awin consent this minut and soun of the haill actioun sould be insert and registrat in the buik of the Synodall Asssemblies, ther to remean for our admonition and remembrance during our tyme, and for example to the posteritie.

Therefter the Moderator, remembiring of the defectioun mentioned soone after the deathe of Jofua, and the fathers and eldars that haid fein the warks of God in thair dayes, for preventing of the lyk defectioun, and fastning of this new Covenant the mair firmlie in the hart, for that effect, of all the breithring of smoller age, requyrit certean fathers, godlie and zealus breithring thair present, to speake as thay haid fein, hard and helpit to do in the grait wark of God, in planting and preseruation of the Gospell and libertie of Chrystes Kingdome, trewlie and sincerlie within this land.

And sa Dauid Fergusone, pastor of Dunfermling, a reuerend father, spak verie pleasandlie and confortableie of the beginning and succes of the ministe-

rie; namlie whow that a few number, viz. onlie fax, wharof he was an, fa mightelie went fordwart in the wark, but feir or cair of the world, and preualit, when ther was na name of stipend hard tell of; when the authoritie bathe ecclesiastik and ciuill opponit themselues, and skarflie a man of name and estimatioun to tak the caufe in hand, etc. But now it was fallen to that the feir or flatterie of men, cair of getting, or lothnes of losing, of stipend and moyen of lyff, haid weakned the harts of a multitud of ministirs, etc.—ioyning thervnto exhortatioun meit for the purpose.

Mr Jhone Dauidfone, a zealus graue father, directed from the Generall Assemblie to visit our Synodall, followit, and spak verie movinglie and profitablie, saying, That as the fathers of the peiple of the Jewes, efter thair retourn from Babylon, luking vpon the building of the new repearit Temple, and comparing it with the facioum of the auld that they haid sein, weipit bitterlie; even sa was he movit when he beheld the present estait of our Kirk in the persones and conversatioun of the ministerie and professours, and conferrit the sam with the beginning that he haid sein, being sa vnlyk in godlines, zeall, grauitie, loue and hartlines, stoutnes, cair and peanfulnes, mightines and powar of doctrin, etc. with ernest admonitiones and graue exhortationes moving the breithring to indewour to find the fruicts of that dayes wark, etc. He meinit also mikle the want of lerning in the ministerie, having sa guid educatioun, and sa grait tyme and occasiou of letters and knawlage, that yit he could skarflie meit with an, that could talk or reafone in an exact and lerned maner of hard places of Scripture or controuerset questionnes; or that could schaw takens of reidding of antient doctors of the kirk, or the historie therof, ioyning the precept of the Apostle, Attendite lectioni, etc.

Mr Patrik Simsone, Minister of Sterling, being present with the said Mr Jhone, and ioynit with him in commissioun from the Generall Assemblie, requyrit be the Moderator, spak verie halelie and weill anent a point of Reformatioun, viz. of the mouthes of the ministirs quhilk sould be the Oracle of God, whase lippes sould keipe knawlage, and at whase mouthes the Law of the Lord sould be sought as the Messingers of the Lord of hostes, as fayes the prophet. And yit to be sa comounlie and openlie defylit and abusit with foolishie, vean gesting and vnsauorie speitches and talk, evin at tables in open audience, schowing an vnclein and unsanetifeit hart, ecarles of the honour of God, and aedificatioun of his peiple.

Vther breithring also being requyrit in generall as God gave it, and movit thair harts to continow that maist profitable and comfortable exercceis for leaving of a deipe stampe of the actioun in the harts of the breithring. Mr

David Blak, an of the pastors of St Andros, spak of the dekey and falling abak of relligioun, sincerite, zeall, and vprightnes quhilk he haid espyit, being yit bot a schollar in St Andros, be the default and warldlie and vnspirituall behauisour of tham that succeidit in the ministerie and rewling of the Vniuersitie, vnto these godlie and vpright men that preecidit than : That the greiff therof haid bein grait in his hart during his abyding out of the countrey, except sa far as he haid hard of Mr Andro Meluin ; and returning in the countrey he haid fund the sam falling to almaist a remediles miserie, and yit haid bein thrust in be God and his Kirk in that roum, and sa schawing his indeuours wiflit the concurrance of the breithring and helpe of thair prayers ; exhorting verie powerfullie euerie an till attend vpon thair awin charge in a new manner, according to the doctrin delyverit be the last Moderator, repeated againe be himselff that day, and now promisit and adwowitz solemlie to be observit and preffit vnto be all and euerie an of the breithring in this present actioun, etc.

Mr Andro Meluill, Rector of the Vniersitie of St Andros, followit furthe the sam purpose, and insifting on the feir of defectioun, warnit the breithring of a lait experiance of a grait waiknes and flyding away, when the holie discipline was perfecut and fought to be overthrawin ; whow manie, for feir of the want of thair stipend onlie, war brought to a sort of denying of Jesus Chryſt be subſcryving to the wicket Actes of Parliament in the yeir 1584, wharby the libertie of his throne and kingdome was intendit to be vtterlie ſubuerted. What ſould be luiked for then gif the Spainyards, wha haid leatlie takin Calis, fra quhilk in few houres they might easelie tranſport tham felues to this Yland, yea in our awin Firthe, he ſould effay our conſtanſie with fyne and exquifit torments of thair Inquisitioun, vpon the quhilk piece of ſervice our excommunicat forfaultit papift Erles war attending. Wherby he mightelie exhorted all the breithring to tak heid to thamfelues, and fixt the doctrin quhilk they haid hard that day, and this present actioun and Covenant in thair memories, and till vſe fathfullie this guid occasioun of rest and libertie that God ſa gratiufie geves, to be inarmit and preparit againſt the day of tryall, quhilk was nocht far of.

Thir ſpeitches endit, after treating and finisig of vther incident maters, ernest prayer was powred out be the Moderator for getting of grace to remember, practife and pey the woves ther maid, and after hartlie thankgiffing for that memorabile benefit of God, the Assemblie was dimiffed about four efter noone, als full of ſpirituall ioy in the faull, as emptie of corporall fluid, euerie

brother with exceeding grait gladnes glorifeing God for that actioun aboue all vther that euer they haid bein partakers of: To whom onlie be all prafe and honour for euer. AMEN.

THE COUENANT RENEWIT IN THE PRESBYTERIE OF ST ANDROSE.

Vpon the penult Furisday of the monethe of July, 1596, the Covenant was renewit in the Presbyterie of St Andros, be a verie frequent Assemblie of gentilmen and burgesses, prepared for the purpose befor be thair ministers in euerie paroche; wherin, as the Synod befor, fa the Presbyterie appointed me the comoun mouthe, keiping the form sett down before as neir as might be. The generall heides of the exhortatioun war these:

The Covenant of God is the contract, securitie, and warrand of all our weifear, maid with Adam efter his fall, renewit with Noe efter the flud, then with Abraham, etc.

This Covenant is brought to remembrance, and fa in a maner renewit as often as the Word is preched, the Sacrament vsit, or exercesis of fasting and publict repentance keipit.

Bot in a speciall maner it hes bein vsit amangs the peiple of God, efter a grait threatning and appierance of manie plagues, and grait danger for finne and vnthankfulnes, sic as hes bein espyed be the Siers and Watchmen in this land, wha therfor hes begoun at thamfenes in thair Generall and Synods.

The maner therof is first: To try the brakes of the Covenant of God maid with ws, in the privat perfone of euerie an, in thair families, in nibourhead, and in discharge of publict offices in Kirk and Comoun weill: 2. In acknawlaging and confessing the sam with vnfeinyit forow and repentance: 3. In craving mercie for the Mediator of this Covenant his feak, with trew fathe beleiving in him: And last, in taking ernest purpose, and making promise and vowes of amendment, with a fathfull endewour of keiping and peying of the sam in all the lyff thereafter.

The Covenants of Ezra and Nehemia, whilk they maid with the peiple efter thair retourn from Babylone, quhilk with fasting and prayer war maid, wryttin, fealled, and sworn, was read distinctlie, and conform to these heads, doctrin, and exhortatioun vsit; and efter meditatiori in privat and publict prayer, be haulding vpe of hands, thir promises and vowes war maid in speciall, for testefeing of a trew conuerzion and change of mynd. 1. The exercise of reiding the Word with prayer and thanksgiving, and catecheising of child-

ring and fervants, to be vfit and done be the father of euerie familie ordinarie within the fam. 2. The resisting of all enemies of relligioun, without feir or favour of anie perfone. 3. The planting of the ministerie of Gods honour, and saluatioun of the peiple within thair paroches, bestowing cost theron to thair abilitie, and feiking the Kirk dewties to be recouerit for that effect. 4. To tak ordour with the pure that thair be nocht vagabund beggars. 5. To keipe better publict conventiones, and discharge offices and comoun dewties for the weill of Kirk and Countrey : And laft, to tak cair of comoun warks, namlie of the standing and reparing of brigges. Sa efter prayer to God for grace to perform, leſt vnto all the formar transgressionnes the giltines of horrible periurie war adioyned, to haſten the extremitie of iudgment, etc. the action endit.

After the quhilk, the ſpeciall barrones and gentilmen conveinit with ws in the place whar the Presbyterie ſittes, whar be conference, vnderſtanding that ther was grait word and appeirance of invaſioun of Spainyeards, and that the excommunicat forfaulted papift Erles war com ham quietlie, the gentilmen offeſtit thamſelues verie fraclie for reſiſtance, and named thair capteanes of horſmen and futmen, and ſett down in ordour anent thair armour and prouiſioun ; wharof it was thought quid the King ſould be aduertifeſt, to whom for that effect the Laird of Reiras and I war directed, bot war nocht takin weill with, and ther was an vther degrie of decay of my Court, for the King haid determined to bring ham the papift Lords again, and lyked of nan that wald nocht wag as the bus waggit.

A ſum of the Doctrine of the Couenant renewit in the Kirk of Scotland, and namlie within the Province of Fyff; and in the Congregatioun of Kilbranny, the fyft of Sept. 1596; ſet down in maner of Conference for the rfe of the Peple.

M. Thow heires that God hes movit the watchmen and fathfull paſtours of the Kirk of Scotland and this Province of Fyff, beginning at thamſelues to call and labour to moue all to a tryall of the brak of his Covenant, and an exercife of renewing of the faming : What does thow think and eſteim of the Covenant of God ?

P. I think and eſteim of the Covenant of God, as the onlie euident, right, ſecuritie and warrand of all my weifear.

M. Wharfor fa ?

P. Because it is the contract, band, and obligatioun wharbe God binds and obleſes himſelf to be my lowing God and Father in Chryſt, fa as therby I am ſure to want na quid thing, and to be keipit from all evill.

M. What war thy ceas and eſteat if thou wanted this warrand ?

P. Even that maift miserable eſteat of Nature, without God, without Chryſt, a chyld of wrathe,

alian from the Comoun weill of his peiple, vnder the flauerie of the Deuill and Sinne, and, finalie, a faggot of helles fyre.

M. What is then the substance and tennour of this Covenant?

P. God oblates himselff of his frie grace to be my God and father in his Sonne Jesus Chryſt: and I with the rest ar bound to be his fervants and childring.

M. Wha hes moyenned this Contract and Covenant, and knit it vpe betwix God and thie and his peiple?

P. The onlie Mediator and Reconcyclar my Lord Jesus Chryſt, and that be his awin pretius blood, and bitter paſſioune and deathe.

M. And what is the conditioun on thy part, wharby thou may be kend his fervand and chyld in Chryſt?

P. Gif I embrace this promise of Gods grace and benefit of the blisſed Covenant (purchaſſit be Jesus Chryſt) be a trew fathe, and teſtifie the fam in loue, halines, and obedience.

M. I perceane then the Contract is muſuall, ſa that God is nocht bund to thie, gif conditioun be nocht keipit on thy part. What then gif thou hes broken? Is nocht the Contract diſſoluē, and maid to thie of naſtead, force, or effect?

P. Yes in verie deid, gif God ſould enter in iudgment with ws, and deall ſtreatlie and preceiſlie according to his iuſtice and right.

M. And what ſould then becom of thie?

P. Even to be caſt away in the former miferie and condenmation with the deuilles; and that ſa mikle the mair, as we ar become fathles and mean sworn, brakers of his halie muſuall band and covenant.

M. Thow then, tell me, hes thou enterit in this Covenant with God? and hes thou compro- mitted with him according to the tennour of this Contract and muſuall band?

P. Yes indeid I haue, or then I war maift miserable.

M. When enterit thou therin?

P. Even when I was firſt baptiſed, and hes profeſſit the fam ay ſen I cam to anie wit or knaw- lage, be giſſing confeſſioune of my fathe, and viſing of the Holie Supper.

M. And hes God keipit his part to thie?

P. Bleſſed be his holie nam and heavinlie Maieſtie, for he hes bein alwayes to mie a gratius God and bountiſull lowing father.

M. But what hes bein thy part againe to him?

P. Alas! I haue broken and transgrefſed maift vnthankfullie, ſinning fearlie at all tymes againſt my guid God, my nibour, and my awin faull. And ſa if he ſould deall with me in iudgment ac- cording to his right, I can haue na ſecuritie or warrande of weilſear to produce, bot man cloſe my mouthe and confeſ I ly maift miſerablie vnder danger of Gods wrathe, and all his pleagges and judgments, temporall and eternall.

M. Now, what if God might be moued to forget and remit all bygeans, and enter in a new covenant and contract with thie, wald thou nocht be glade to embras ſic grace?

P. O! with all my hart; bot whow fall that be?

M. Giff thou erueſtly repente thy finnes bypaſt, tak vpe a feſtfull purpose of amendment, with a fathfull promife and vow of the fam vnto the Lord by his grace for the tyme to come, and by affurit fatlie cleine to the Lord Jesus in whom is all holines and perfectioun.

P. That is daylie crauit of ws be the Word of God, vſe of the holie sacraments, and often tymes in the exerceiſe of faſting and publick repenteſce.

M. Treuthe indeid; for the Covenant and purpose is all an and the fam: Bot because daylie we brak, it haid neid daylie to be renewed to ws; and namlie after a lang sparing and large bountifullnes of God, and manie foul finnes and grait vnthankfulnes, tending to an vtter defectioun from God, and procuring of the extremitie of his wrathe and iudgments. When God wotchaffes then, as he maist mercifullie does at this tyme, to call ws, be his servants the watchmen, to the renewing of the Covenant, that he may yit defer his plagues, and continow his mercifull guidnes toward ws, sould we nocht be glaid therof, and indeuour ourselues with all cair and reuerence to meit the Lord offering mercie and grace?

P. Now the God of mercie grant we may fa do, and work in my hart in speciaill be his Halie Spreit for that effect. Bot alas! I have fett myself oftentimes to repent, and promised and ad-wowit amendment with myselff, bot could never attain to the performance; and therfor, I feir I fall do na vther thing at this tyme, bot involve myselff in a new giltines of menfwearing and brak of promise.

M. Giff thy hart be vpright and trew toward God, and if thow find anie ernest desyre of amendment, with a laboring, stryving, and preasling thervnto, whowbeit thow can nocht attain to that thow wald, feir noeht, for God requyres nocht perfectioun of ws in this lyff, quhilke he knawes we can neuer attain vnto, because he will nocht giff it: Wha is the God of ordonr that hes apointed a tyme of feighting and a tyme of triumphing, a tyme of soiourning and wandring, and a tyme of habitation and dwelling, and finalie, a tyme of warfling and fuffering heir, to mak us conform to Chryst, that we may heirefter ring with him in glorie. Therfor, heir we haue to stryve against our awin imperfectiones, and against his enemies and ours, the deuill, the warlde, and fleche; and be trew fathe to cleue to that perfectioun of his Sone the Lord Jesus Chryst our Saviour, in whom he is weill appleasit, and of whase perfectioun he will accept of as ours; for Chryst is the Canticor of the Covenant and Contract for ws, and fa principall deatter, taking the fam vpon him to satifie in all whar we ar vnable. Onlie remember this, whar Chryst dwelles in the hart be fathe, ther is a continuall grouthe and progres in knawlage and halines during this lyff, quhilke hes the awin perfectioun in the lyff to come, fulfilled even in ws be the quicning spreit of Chryst, working then without all contradiction, impediment or stay.

P. O! that effrayes me maist of all, for alas! I find na grouthe or going fordwart, bot rather a decay and bak turning.

M. Surlie, if thow be the chyld of God, thow mon grow vpe to the iust stature of a perfyt man in Chryst, and be lyk the pleasand plants in the Lords orchyeard. Bot tak heid I pray thie, whom God fa disposes and moues (for ther is nocht monie of that fort,) as it is weill done to think na thing of thyselff, fa be war till extenuat the grace of God and working of his Spreit, quhilke sould be awayes acknawlagit with thankfull hartes to his praise. For it is in that point with the godlie in spirituall giftes, as with the warldlings in temporall, that an thinks litle or na thing of that quhilke they hane atteined to and gotten, bot ay wald be at fordar and mair; and fa does that vther. Alfo ther wilbe a decey in appearance for a farder grouthe, and a grouthe quhilke will nocht be perceavit, vñles it be narowlie luked vnto, even as in the tries and plantes in the wintar seafone, quhilke nochtwithstanding the cauld frost and fraw, having the rutt fast in the ground, is euer growing ather within or without the erde, in hight, graitnes or sum way; yea, and that quhilke is farder in the Elect of God, comounlie ther is graitter grouthe and going fordwart when they think and feilles leift, and leift when they feill and think maist; for, but question, then ar we best in Gods sight and estimation when we ar warfst in our awin and contrair. And feilling is na fure rewelle of fathe, for we will feill mair a whitell in our finger, nor the helthe of the haill body. Yet for treuthe, the mair

feilling of the foarres of sinne, the graitter misfloure of grace; for it is by grace that we can feill sinne fair. Assure thyselff, therfor, of a guid cais if thou find that feilling, yea, or the forow for want therof, with desyre to haue it, for that is nocht of fleche and bluid, bot of the spreit of grace, quibilk can work bathe the will and deid in that misflour that he knawes meit for thie, with the quibilk be content.

P. Weill, Sir, I thank God with all my hart, of your confortable instruction, wherby I am brought to be weill resoluit to indeuour myselff in this actioun, befeikand yow alſo to ſchaw me whow I fall proceid therinto.

M. First, be preparatioun traueling cearefullie to try and find out thy finnes and transgrefſſiones of Gods holie law. Nixt with an feilling diſpoſitioun in remorse and forow for the finnes committed, craving mercie and forgiffnes therof, and with a fecfull purpose promising be his grace till amend. Thridlie, in traueling for fruict efter the actioun, be marking these finnes in ſpeciall quibilk maift greives thy conſcience, or thou knawes to be offeniue to the godlie, and indeuoring but delay to amend the ſam.

Anent all the quibilk thou wilbe at lynthe instructed in the doctrine quibilk God of mercie ſall witchaff to grant for that effect; and therfor pray ernefſlie to God to grant giftes to his fervants of knawlage, feilling and vtterance to delyver, and to thyselff; and the reſt of the peiple, grace to receave the ſam with light of vnderſtanding, and cair to practife.

Now the gratius Lord, for Jesuſ Chryſt his Sonnes feak, be thair Holie Spreit of grace mot work it in ws all. AMEN.

Thus was our peiple catechized the haill monethe of Auguft, and vpon the firſt Sabbathe of September, the Covenant with the holie communion celebrat to thair grait confort.

And as efter all our fastes (quibilk I haiff pretermitted in this Storie, because I haue wraitten a ſpeciall Treatife therof,) fa efter this exerceife we wanted nocht a remarkable effect. For if God haid nocht extraordinarlie prouydit for Scotland victualles, (coming in ſic ſtore and abouundance out of all vther countries, as never was ſein in this land befor, fa that, be the aeftimatioun of the customers and men of beſt iudgment, for euerie mouthe that was in Scotland ther cam in at leaſt a boll of victuall), thouſandes haid died for houngar; for nochtwithstanding of the infinit number of bolls of victuall that cam ham from vther partes, all the hervest quarter that yeir, the meall gane aught, nyne, and ten pound the boll, and the malt alleavin and twoll, and in the ſouthe and waſt partes manie died.

I dar nocht bot mark it, whowbeit againſt my will, that the Minifters of Edinbruche and Kirk therof, neglected and omitted this actioun of the Covenant, with the effect of a feirfull desolatioun, gif we daur iudge.

About the end of Auguft the King calles a Conventioun of the Eſteattes to Falkland, euen of ſic as be favour and frindſchipe war neireſt ioyned with the excommunicat, forfaultit papift Erls, whar Alexander Setoun, Preſident of the

Sessioun, a papist, maid a prepared harang, wharby to perswade the King and Estelettes to call hame these Erles, left, lyk Coriolanus the Roman, or Themistocles the Athenian, they sould ioyne with the enemies, and creat an vniuersitabile danger to the esteat of the countrey. Diuers of the ministerie war wraiten for to that Conventioun, bot sic as the King knew he could mak. But Mr Andro vnderstanding therof, and being a Commissionar apointed be the Generall Assemblie to sie to the dangers of the Kirk at all occasiones, cam thither, and presented himselff with the rest. Whom when the King saw, he send to him, asking of his earand, and willing him to go hame; bot he said he haid a commissioun first to discharge in Gods nam and the Kirks, to the King and Estelettes.

When the King and Estelettes war sett doun, the King causses the Ministers to be callit vpon be nam and lettin in, leaving out Mr Andro, who cam in with the formaist. The King finding fault with him that cam ther vncallit, he answers, " Sr, I haue a calling to com heir be Chryst Jesu the King, and his Kirk, wha hes speciall entres in this tourn, and against quhilks directlie this Conventioun is mett; charging yow and your Estelettes in his nam, and of his Kirk, That yie favour nocth his enemies whome he hattes, nor go nocth about to call hame and mak citiciners, these that hes trateroufliie sought to betrey thair citie and natvie countrey to the crewall Spainyard, with the overthrow of Chrysts Kingdome, fra the quhilk they haue bein therfor maist iustlie cutt of as rotten members, certifeing, if they sould do in the contrair, they sould feill the dint of the wrathe of that King and his Estelettes." And braking on in particular vpon the graitteft part of that Conventioun, with plane speitche and mightie force of zeall, he challengit tham of hiche treason bathe against Chryst and the King, against the Kirk and Countrey of Scotland, in that purpose and counfall they war about. Bot the King interrupted him, and commandit him to go out, whase command he obeyit, thanking God that they haid knawin his mynd, and gottin his message discharget. Mr Dauid Lindsay, Mr James Nicolsone, Mr Patrik Galloway, and I, that remeanit and hard all, and spak in the contrar, and adhering in effect to that quhilk Mr Andro haid vttered, bot in sic fort, that the King with fear promises satiffeit over easelie and removit. In end, the Estelettes concludes, that the King and Kirk being satiffeit, it war best to call tham hame, and that his Maiestie sould heir thair offerres for that effect.

In the monethe of September following, the Commissionars of the Generall Assemblie, with diuers vther guid breithring, conveinit in Cowper, and vnder-

ftanding certeaulie of the retourn of the papist Lords, and of thair plattes, purposes, and bissines, with thair fauorars and assciattes, thought guid to direct certean of the breithring thair present to the King, being in Falkland, to mein the mater to him, and craue a discharge of his dewtie, namlie that seing without his licence and knawlage, as was certefeit to the Kirk be his Maiesties Ministers, these rebelles was com ham, and war about to mak infurrection in the countrey, ther dangerus indewours fould be maturlie prevented be his Maiestie, his authoritie and powar. Also that ther fould be a meitting again of the breithring in Edinbruche the monethe October following.

Sa Mrs. Andro Meluill, Patrik Galloway, James Nicolsone, and I, cam to Falkland, whar we fand the King verie quyet. The rest leyed vpon me to be speaker, alleaging I could propone the mater fustantiuslie, and in a myld and finothe maner, quhilk the King lyked best of. And entering in the Cabinet with the King alan, I shew his Maiestie, That the Commissionars of the Generall Asssemblie, with certean vther breithring ordeanit to watche for the weill of the Kirk in sa dangerus a tyme, haid convenit at Cowper. At the quhilk word the King interrupts me, and crabbotlie quarrels our meitting, alleaging it was without warrand and seditius, making ourselues and the countrey to conceate feir whar ther was na cause. To the quhilk, I beginning to reply in my maner, Mr Andro doucht nocht abyd it, bot brak af vpon the King in sa zealus, powerfull, and vnresistible a maner, that whowbeit the King vsed his authoritie in maist crabbit and colerik maner, yit Mr Andro bure him down and outtered the Commission as from the mightie God, calling the King bot "Gods fillie vassall," and taking him be the fleiue, fayes this in effect, throw mikle hat reasoning and manie interruptions : " Sir, we will humblie reuerence your Maiestie alwayes, namlie in publict, but sen we have this occasioun to be with your Maiestie in privat, and the treuthe is, yie ar brought in extream danger bathe of your lyff and croun, and with yow the Countrey and Kirk of Chryst is lyk to wrak, for nocht telling yow the treuthe, and giffen of yow a fathfull counsell, we mon discharge our dewtie therin, or els be trators bathe to Chryst and yow. And therfor, Sir, as diuers tymes befor, so now again I mon tell yow, ther is twa Kings and twa Kingdomes in Scotland. Thair is Chryst Jesus the King, and his kingdome the Kirk, whase subiect King James the Saxt is, and of whase kingdome nocht a king, nor a lord, nor a heid, bot a member. And they whome Chryst hes callit and commandit to watche ower his Kirk, and governe his spirituall kingdome, hes sufficient powar of him, and authoritie sa to do, bathe togidder and seueralie :

the quhilk na Christian King nor Prince sould controll and discharge, bot fortifie and assist, vtherwayes nocht fathfull subiects nor members of Chryst. And, Sir, when yie war in your swadling cloutes, Chryst Jesu rang frilie in this land in spyt of all his enemies, and his officers and ministers convenit and assemblit for the rewling and weill of his Kirk, quhilk was euer for your weif-fear, defence, and preseruation also, when thir fam enemies was feiking your destruccioun and cutting af. And in sa doing, be thair assemblies and meittings sen fyne continowalie lies bein terrible to these enemies, and maist stedable for yow. And will yie now, when ther is mair nor extream necessitie of the continowance and fathfull discharge of that dewtie, drawin to your awin destruccioun be a dewillishe and maist pernitius counsell, begin to hinder and dishart Chrysts servants, and your best and maist fathfull subiects, quarrelling than for thair conveining and cair that they haiff of thair dewtie to Chryst and yow, when yie sould rather command and comittinance tham, as the godlie kings and guid emperours did. As to the wisdome of your counsell, quhilk I call deuilishe and pernitius, it is this, that yie mon be servit be all sort of men to cum to your purpose and grandour, Jew and Gentill, Papist and Protestant ; and because the Ministers and Protestants in Scotland is ower stark, and controlles the King, they mon be waikned and brought law be steiring vpe a partie to tham, and the King being æquall and indifferent, bathe falbe fean to flie to him ; sa fall he be weill servit. Bot, Sir, gif Gods wesdome be the onlie trew wißdome, this will proue mere and mad folie, for his curs can bot light vpon it ; sa that in seiking of bathe, yie fall los bathe, wharas in cleiuing vprightlie to God, his trew servants sould be your sure freinds, and he sould compell the rest counterfitle and leinglie, to giff over thamselues and serve yow as he did to Dauid." Thir things, and manie vther, was spoken be occasioun in conference with grait libertie and vehemance, till at laist the King fettelit and dimitted ws pleasandlie, with manie attestations that he knew nocht of the papist Lords hamecoming till they war in the countrey ; and whowbeit the Esteates haid licenced tham to mak thair offers, they sould nocht be receaued till they thamselues war furthe of the countrey again, and offer what they wald, they sould gett na grace at his hand till they satissified the Kirk.

The 20 of October the Commissionars of the Generall Assenblie, and from diuers Synodalls, convened at Edinbruche, the haill proceedings wharof from that day vntill the xvij day of Decem. that accursed wrakfull day to the Kirk and Comoun weill of Scotland, because they ar at lainthe, and particullarie in forme of Ephemerids fett doun be me in a buik be thamselff, for con-

tracting of this volum, I mon renit the reidar therto. Only heir I will insert the offers quhilk the Erle of Hountlie maid to the Synod of Murray, be his Lady the 19 day of the forsaide monethe of October, that it may be knawin whow trew the Lord hes euer bein in his promisës to his Kirk, in making thair and his enemies leinglie yeild, and to giff ower thanfelues vnto his Dauid.

The Offers presented be the Lady Henriet Stewart, Countes of Hountly, hauing commission from her housband in his absence, to the Synodall Assemblie of the Presbyteries within the Dioicës of Murray, conuenit in Elgen the xix day of October, 1596.

AT the first heiring, and hauing intelligence that your Worships heir conuenit, and remanent of the Kirk of this Realm, hes bein in tyme past, and as yit remanes euill informit be suggeſtions of misrepores of my Lord and Spouse, that he could be a Trafector with strangers fen his departing out of this realme, in prejudice of the religioun prefentlie profest in the sam, and of the eſteat of his native countrey, I, as haning commissioun in his nam, offers nocht onlie to mak his purgatioun of the ſinifer misrepores of him aboue wrytten, bot alſo that he fall abyd and ſubmit himſelf to all lawfull tryall theranent; and if he beis fund culpable and giltie therof to fuſſer and vnderly the cenfours of your Worſhips, King, and Counſall.

Secondlie, I offer that he fall mak ſufficient ſecuritie nather till attempt, alſit, nor deuyſe anie thing in tymes cumming, tending to the alteratioun or inverſioun of the religioun prefentlie profest within this Realme.

Thridlie, offers that he fall banilhe and ciect from his compagnie and ſocietie all Jesuites, Seminarie Preifts, excommunicat perſones, and notoriuſ knawin Papifts.

Feirdlie, he is, and falbe content to intercomoun and confer with quahatſameuer of the ministerie your Worſhips and baill Kirk apoinet; and in eais he may be mouit be guid arguments and reaſones, and therby perſuadit in his conſcience to leaue the religioun prefentlie profest be him, he fall embrace the religioun profest within this Realme.

Fyftlie, offereſ that he fall reflaue an ordinar minister in his compagnie for his better inſtructioun, on his awin charges; and in mean tyme fall keipe guid ordour.

Sextlie, for better auſſurance of his guid meining, he is content till alſit your diſcipline in puniſhing of vyce.

Sevintlie, in conſideratioun of the premitiſes I will defyre your Worſhips to giff and concead a reaſonable tyme wharin my Lord my Spouſe may be refolued in his conſcience, and that it will pleis your Worſhips to ſchaw him that fauour to abſolute him fra the proceſs of excommunicatioun: and that he may haue, be your mediatioun and interceding, his Maiefties fauour and overſight, to remean within the countrey vntroublit during the tyme of the confeſſion.

Aud for your perfwasioun to the premitiſes, I offer in his name, that he fall mak ſufficient ſecuritie for obſerving of the Articles aboue wrettin; and in teſtimonie of his guid intentiounes, fall alſit the planting of minifters in the Kirks defolat within his bounds.

Thus ſubſcriyut,

HENRETT COUNTESS OF HOUNTLEY.

Thir Articles war presentit be the barones vnderwryten : Sr Walter Ogilbie of Findlater, Knight, Robert Innes of that Ilk, Sr Jhone Gordown of Pitlurg, Knight, Wilyeain Sutherland of Duffes, Jhone Vrquhart of Tullo, Tutor of Crommertie.

Vpon thir offeres the papist Erles war suffered to bruik the countrey, yea ther awin housses and leivings till the monethe of May thereafter, when at the Generall Asssemblie hauldin at Dondie, they war absoluued. Quhilk was easie to effectuat, the ministrie of St Andros and Edinbruche, and sa of the haill southe, being ather defated or drawin to the Kings deuotiooun ; and the ministrie of the northe haillie be fear and flatterie maid for the purpse. And thus our vndewtifulnes did lose again that grait victorie quhilk God haid conqueist ower these enemies ; the quhilk I pray his mercie they be nocht maid iust scurges to the ministerie in speciaill therfor.

Immediatlie efter that xvij day of December, the ministers of Edinbruche, Maisters Robert Bruce, James Balfour, Walter Balcanquall, and Wilyeain Watson, war nocht onlie counfallit, bot crneftlie vrgit be thair flok to flie. Twa of the quhilk, Mr Robert and Walter past southe in England. The vther twa cam northe ower to Fyff, whar they war attendit vpon and receavit in a hous quhilk the Lord haid preparit for the confort of his servants. Ther, vnder the wings of Gods prouidence, they reposit, and ther thair host penned the Apologie of thair cause, following :

A Declaration of the iust causes quhilk moued the Ministers of Edinbruche to withdraw them selues from thair flokes for a seafone in the moneth of December 1596, giueing place to the wrath of the Prince, to referue thamselues for a better tyme.

THEIR hes bein, in all ages, is, and falbe, sum professit malitiis enemies to the Lord Jesus and his servands : Sum that wald profes frindschipe to tham, bot the loue of this wORLD fa owerrewles thair affectiones, that when the frindschipe of the an and the vther comes in comparifone, fa that of necessitie they man forseak an of tham, lyk the ritche man in the Gospell, with heavines of hart they depart from Chryst : Sum weak and infirm breithring that haid neid nocht onlie of righteous informatioun in the treuthe, bot also of continuall confort : And sum wyse and strong fauorars wha leakes na thing bot intelligence of the proceidings of maters that they may meantein the caus, and stand thervnto against whatfoeuer calumnie or sklander.

Concerning the first, wharof we mein nocht to tyne tyme in wassing of sic Moores, nor contrar to the command of our maister, to cast our halie things to dogges, and sett our peirles befor sic swyne, feiking to find and faue sic whom the Lord will haue lost and destroyed, and therfor in his righteous iudgments gifses tham over to thair awin fantasies to forge out stumblng blokes, and cast tham in thair awin way to fall on, and go from euill to warfe, deceauing and being deceauit, to thair awin iust condemnatioun.

As for the seconf fort, it war bot lost labour also to preas to perfwad tham of the treuthe; for it fearethe with tham as with an fa affectionat to his frind that he meines never to speir his quarrell, what euer be done, what euer be said, right or wrang, trew or fals, rafhlie or aduyfledlie, sa it tend anie wayes to the hurt or hinderance of his affectionat frind, it is all an; yea, he is fa ather blindit or willfullie addicte to his fond frindschipe, that the least apperance of the hurt ther-of makes right, treuthe, wsdome, aduyfitnes in his conceat to alter bathe name and nature, and be esteimed and giffen out for contrarie vyses. Sa ar they to the frindschipe of thair gear and this world.

Our onlie clear is of the twa rankes that remeanes, rightlie till informe that an of the iust and wechtie caufes mouing ws to withdraw ourselues from our charges, and leaue af the exercitie of our ministerie amangs our flocks of our awin accord for a seafone, (quihilk vtherwayes we shoud hane bein compelled to do against our willes, to the los of our liues and graittier disavantage of the comoun caufe, as euidentlie will appeir in our Apologie efter following,) and togidder heirwithall to subioyne sum confort also for the confirmation of that vther; besikand than bathe to accept of the faming rightlie and lownglie in the tender bowelles of the Lord Jefus.

Thair is twa things as we vnderstand blawin abrode of ws for our discredit, and the hurt of the caufe of Jefus Chryft. An, that we hane left our flockes, and fa becom, of pastors, hyrlings. The vther, that we ar fled from the lawes, and fa of guid subiects becom rebelles and outlawes. The quihilk crymes ar befor God and man, in all reformat kirkis and comoun weilles, fa hynous and odius, that gif we haid nocht the testimonie of a guid confiunce in the contrare to vphold ws befor God, and euident reasones to cleir ourselues befor the reaonable and godlie, we wald esteime ourselues ot all men maist miserable.

For as concerning the flight from our flockes, we hane the command of our Maiester bidding ws, being persecut in a citie, to flie to an vther, and conform to the faming his awin exemple, and the exemple of his apostles, namlie St Paull, who, being let down in a basket by night over the walles of Damascus, eschaped, and the manifold flightes of manie reverend fathers of the antient kirk, and namlie of the godlie and zealus Athanasius, weill thought of and approvin of all Christianitie. And wha, I pray yow, speaking in conscience, will or can deny our persecutioun? Having sic bludie bod-warts coming to ws from court continuallie, sic schoring to pluk ws out of our pulpites, sic bitter and malitius realling against ws at tables, and in conference of counsalloours, sic blasphemus traducing in publict, be proclamatiounes at mercat croffes with found of trumpet; whar befor that euer we war callit or hard, we war convict of seditioun and treassone, and proclaimed to be sic personnes, namlie in that maist malitius and blasphemus proclamation, wherin was deducit the proces led against Mr Daniell Blak, in the selff maist informall, impius, and iniuit, and we inuoluit in the giltimes of the fam alleagit crymes, to be maid partakers of the fam punishment at the pleasur and will of the Prince; wha, God wattes, and man bathe, what guid will he hathe vttered towards ws and all our maiesters servands, sen the receaving of our deiddie enemies the papist Erles in his favour: For the quihilk, we humblie pray the Lord to be mercifull to the King, and giff him repentance in tyme befor that grait judge of the warlde sett his iustice court, enter in reductioun of that proces, and pronounce a feirfull sentence in his contrar, to be execut in wrathe without delay. And at last a maist craftelie deuyfit tumult and insurrectioun motioned be our enemies, and moued be the simple populace; the quihilk nochtwithstanding, be our diligence and authoritie, it was awagit without anie violence or tort done to anie man, praisit be God. Yit, forsuþe, the fam is fa hilie aggregit, that it is giffen out to the warlde for a conspiracie of ws and our assciattes, of hie treassone against his Maiesties

perfone and counsallours, and maid to be a sufficient caufe, wharfore we fould be apprehendit as feditius trators, committed to warde, and condemnit to schamfull executiouan.

For what better could we haue luiked for at the hands of our accursed enemies, the excommunicat papist Erles, whase speciall frinds and faourars hes nocth onlie alienat the hart of his Maiefstie from ws, bot fa inceenſit the faming in hatred and wrathe againſt ws, ſteired vpe by our frie rebuking of ſinne, and fathfull admonitiones giffen from tyme to tyme to his Maiefſtie for eſchewing of the feirfull iudgments of God, that his awin mouthe hes brathed out bludie ſentences and domes againſt ws. The quhilk thing, when our breithring the Commissionars of the Generall Aſſemblie haid eſpyed and confidderit befor thair departing of the town, forcit to leaue ws be that ſtreat charge and proclamation, they gaiff ws thair ſpeciall advys and counſall, that in cais our Magiftrates and flock wald nocth preferue ws faiff from violent invaſion and craftie dint of deidlie malice, in that ceas we fould withdraw ourſelffs for a tyme, and referue ourſelffs to a better occaſion, when we might ferue our God and his peiple be our miniftrie in ſaſtie and freidome. And it is of veritie, that fa far was our bailyies and counſall from that abilitie or dewtie, that they war fean for feir of thair awin eſteatess to receane a commiſſion to tak and apprehend ws, and put ws in ſtreat warde and ſure firmanſe, to be producit at the pleafour of our enemies, and maid a prey to the recent anger of an inceenſit King, whose wrathe is as the roaring of a lyoun, or as a boare rabbit of hir whelpes, as ſpeakes the Scripture. The quhilk they haid nocth fealit to hane effectuat indeid, giff God of his gniſt Prouidence haid nocth carit for our preſeruation, and movit the haill breithring of our Prefbyterie, and vthers out of diuers partes of the countrey, being ther for the tyme, togidder with our awin Seſſionn and diuers of our flock better affected, to counſall ws carfullie and maift vrgentlie to moue ws to eſchew the preſent furie and danger, and keipe ourſelues to the fore for the wark of God at a better tyme. Giff then it be lawfull, comendable, and honest for the ſtoutteſt to feir whar ther is iuft caufe, and flie to that end they may feught againe, namlie to paſtors wher ther is na danger of infecting of thair flockes with heretie, and euident danger intendit againſt thair lyunes; and if the premiſles and mikle mair, cleirlic knawin to the conſcienees of all men of cair and fight in proceidings of maters, be trew, it is manifeſt that ſic was the flat in deid of ws and our flockes. Ther is nan of ſound and ſanctefied iudgment that will blam ws as mercenarie defertoſs of our charges, bot rather praife God, wha hes of his gratius guidnes wotchaſſed fa to direct and protect ws to be referred in hope of farther imployment in the wark of his glorie and grace in Jefus Chryſt.

Now to the vther heid of our accuſatioun, twiching our fleing from the lawes, we ſtand iuſtliſe to the flat denying therof. For we flie nocth from the law, bot from the wrathe and euill diſpoſitioun of the iudge that may eaſelie pervert the law; or rather from the partie wha intends, be preteſce of law, to be reuengit vpon ws, as vpon thair noyſome enemies, wha, as they alleage, hes nocth eſſit, be our iuft rebuking of thair ſinnes, quhilk they term feditius fermontes, to diſgrace tham befor the peiple, and therby at laſt hes concitat the faming againſt tham to bereauē tham of thair lyves and honors. Giff it be nocth fa, we appeill thair conſcience befor God; and if it be fa, as it is indeid, hane we nocth reaſone to declyne the iudgment of our partie, and flie from a craftie and crewall intendit reuenge of a deidlie and malitius enemie.

For to be plean in this our neceſſar apoloſie, we ar forcit vnto for defence of the aeftimatione of our office, and creditit of our calling amangſ the peiple of God, nocth we onlie, bot all men of guid and æquitable iudgment, thinks it all an to be iudgit be the preſent counſall as be the Erle of Hountlie, in whafe fauour the advancement of the ſpecialles of tham, ſpeak what they will, hes bein procurit, and for whafe effect thair credit is continowed and increaſſit at Court. And we ar ſure

nan will esteim ws foolishe or fleyed for fledg from the iudgment of that crewall trator, as from the burning of Dunibirsall or Spanishe Inquistioun.

And as to the Kings Maiestie, we flee nocht from his lawfull authoritie, but from his vnlawfull wrathe, nocht from his euill naturall (quhilk of itselff is maist clement,) but from his preiudicat dis- positioun and euill opinioun conceavit against ws be the maist subtil and importune subiectioun of craftie serpentes, from whaſe pernitius poifone our continuall prayer to God is, that his Maiestie may be faiff, and nocht therby flean in body and faull. For as to his Maiesties Judicatorie, we mein nocht to declyne it in this caufe, nather, whowbeit we haue be all law maist iust caufe of appellatioun therfra, being fa inormlie greivit and hurt be all his proceidings against ws, yit we mein nocht simplie till appell from his Ilienes throne to anie Cæfars, kings or princes, in the erthe, but a Rege male consulto et affecto ad melius. Sa that whow foone soueuer it pleis God to delyver him from the companie and counfall of wicked Papists and malitius Atheists, and turn his hart and affectioun to the trew profefſours of the right Christian relligioun and fathfull ministers therof, wha without all questioun is, hes bein, and will proue his onlie fure frinds and guid subiects, we fall in all readines and humilitie present ourſelues befor his Maiestie, fitt dow fauld our feit, and tholl an affyse of anie honest men of whatfumeuer rank, for all art, part, read or counfall of that infurrec- tioun, or anie vther interpryse at anie tyme attempted against his Maiestie.

Wharfor, deir breithring, we ernestlie exhort yow in the bowelles of our comoun Sauiour to conceave of our caufe and doings aright, and nocht onlie to satifie yourſelff with the æquitable reafones and motiues therof, wherby all occasioun of offence and mislyking may easelie be removed, bot alſo of Christian dewtie and loue to play the aduocat for ws at the hands of vthers, namlie of sic as may have acces to deall with his Maiestie for the treuthe, and moue his Hienes to a better diſpoſitioun.

For, as concerning our dewtie to his Maiestie, the God of heavin, the cearfar of all hertes, bears ws witnes, that we inioy a guid and quiet conscience theranent, quhilk accuses ws nocht of omitting anie thing we ought of dewtie to his Maiestie, nor committing of anie thing againſt his Maiesties perfone or eſteat, vnlies it haue bein be the exces of affection or zeall, fearing for his danger, and caring for his weill and preferuatioun againſt all fort of trators: That lyk as his Maiestie haid guid pruff and experience therof againſt Boduall, from whaſe attempts he could never be frie till we put to our hand; and after redding of his Maiestie diuers tymes out of his claes, at laſt maid him fean, being excommunicat, till abandone the countrey; fa he might haue the fam againſt these graitter and mair dangerous trators, the ſaid Bodualles confederatess at Menmure, the excommunicat papift Erles, wha ſeikes maist subtillie to betrey his Maiestie in body, faull, kingdom, lyff temporall and euerlaſting. Gif heirin we haue offendit, let the King pardone and forgiff ws.

But alas! wald to God the wrang war done to ws onlie, the pure fervants of the Lord Jesuſ, and nocht directlie to himſelff, whaſe crown and kingdome is violentlie invadit; withe whome the King enterit in actioun for redding of merches, and in the mean tym maid irruptioun violentlie within the middes of his vndoutted poſſeſſioun, and vnder conference of things alleagit queſtionalbe betwix his erthlie kingdome, and the kirk, the ſpirituali kingdome of Chryſt Jeſuſ, fatt down in iudgment, tuk decreit to himſelff, and therby acclamed the ſpeciall priuileges of the crown of Chryſt, to wit, the iudicator of the preſtching of the Word, and conceaving of prayer, and annulling of the conſtitutionnes and commiſſionnes of his ſupream aſſembliе within this realme. Giff anie gentillman of the countrey haid bein fa vſed with his nibour in queſtione of his merches, wald he nocht be thought to haue iuſt occaſioun of compleant, yea iuſt caufe and quarrell to war his gear, land, himſelff and all that wald tak his part for redres therof? And yit fall nocht the Lord Jeſuſ

be hard to complean? Sall his servants be declarit trators, because they mein his cause? Sall his officers be rebelles, because they warn his frinds to cognos vpon the wrang and sie it reapearit? And fall sic oppresioun and tyrannie pas vnrepreffit? Sall he wha has receiued the haill lands and coftes of the erthe for a iust posseſſioun, yea, all powar in heavin and in erd from the grait Creator therof, fuffer himself to be thus handlit and vſit? Sall the Pagan Ture, the Cam of Tartarie, the Muscouit and Sophie of Pers, defend thair bounds and conqueift kingdomes? Sall baſtard Christiannes, sic as Prefter Jhone in Afric, beire impyre, and Philipe of Spean mak the wold agast, iularging his dominiones from the west to est, and in the mean tyme the hair of the wold, the king of glorie, be opprefſed, ſpulied, and diſhonored be a litle erthlie Regulus? Na, alas! wald to God the King knew what he war doing, and tuik vpe rightlie, and confidderit the fathfull, lowing, and cearefull hartes of the miniftrie, wha fies the hat wrathe of Jehoua kindlit againſt him, for helping the wicked and favoring of than whom God haittes, and of the Lord Jefus, King of Kinges, for invadding of his poſſeſſionnes, and vſurping vpon his ſpirituall crown and kingdome: And therfor mon cry the alarme and giff the warning in tyme to leauē af and repente, befor he be conſumit therby, and maid a feirfull ſpectacle to the rewlars of the erde.

Alas! his conſcience, and the conſcience of all, may weill ken, it is nather ritches, honour, land nor rent, nor na warldlie particular that we craue, as does his courtours, wha goes about to cla and counſall him, nocht according to his weilfare, bot efter his affectione and prefent dangerus diſpoſitione; and fa when they hane gotten that quhilk they fought, they eair na mair for him, bot wald haue another in his place, of whom they might gett mair, to ferue thair infatiablie appeteit. Bot our eair onlie is left he offend his God, and fa be left deſtitut of his grace and protectione, and fall in the hands of ſic as feiks his wrak and diſtructioun. And yit, forſuthe, they ar the frinds, and we the enemies; they the wyſe and diſcreit, and we the inordinaſt foolles; they the fauears of his honour and priuileages of his crown, and we the empearers therof, and ſic as ſeikes to diſgrace him befor the peiple. But alas! wald to God his Maiestie ſaw thair plattes, and knew thair deuyſſes, he wald flie from tham as from the fword, or conſumption of raging fyre; for, as Solomon ſpeakes of the harlot, " Honnie is in ther mouthe, but the ſting of bitter deathe is in thair end." Let the King perſew ws as he pleaſes, we fall nocht ceas to requyt him with ernest prayer to our God to preſerue his Grace from the miſerable expeſience quhilk fall cleir this caufe to the haill wold, giff he brak nocht af his finnes be repente, and turn to God in tyme.

Now in end, we turn to yow, our deir afflietted flok, for the ſaſtie of whaſe faulles we hope, be Gods grace, to giff our lyves giff neid beis; whowbeit we eſteim the prefent los of your gear of lytle aveall, in respect of that ſervice quhilk yit in this lyff we may do to Chryſt and his Kirk. What euer be the doings of men in this your viſitatione, luik yie to the hand of God, iuftlie working that quhilk fa often be our mouthes he forwarneſt yow of, for the contempt of his Gofſell, and fruitles paſſing ower the lang ſummer and feaſonable herveſt therof. He hes moued the folie of a mad and confuſit multitude to minister to your troublers the occaſioun of your prefent perplexitie, yea of his heauie plag vpon your hartes, bodies and geare, to the ſpilling be apperience of a guid caufe, and moving of the wrathe of an erdlie prince againſt yow. Bot we beſeik yow therin to perceauē and tak vpe the angrie face and crabbi countenance of the Lord of Hoffes, wha hes the coupe of his vengeance, mixit with mercie and iuſtice, in his hand, to propyne to this haill land, and euerie member therof, in what rank and degrie ſo euer they be. Of the quhilk the fervants of his awin hous, and yie in ſpeciall, hes gotten the breird to drink. Drink it patientlie, for whowbeit it be bitter, it is a halſome potioune of repente, propynit to yow in mercie; bot be affurit for your confort, when that bathe wrought weill vpon yow and ws for our humiliatioun and amendli-

ment, the thik dreg of that red wyne of the Lords vengeance is preparit in wrathfull iustice for the enemies to drink, the quhilc they fall drink, nill they, will they, to thair horrible destrucion and confusioune euerlafting. AMEN.

At the beginning of Januar, the King, with grait forces of the Homes, Cares, and fouthland gentell men, cam to Edinbruche, quhilc put the town in grait feir, and thair was keipit a frequent Conventioun of Esteates, wharin war maid manie strange and seueir actes, the tytles wharof followes :

Imprimis, Thrie actes of Counfall confirmed be thair authoritie : an, finding the vproare at Edinbruche the xvij of December to be hicheft treafone, and the authors and partakers, with thair fauorars, to be trators in the hicheft degrie. An vther, discharging the ministers stipends that wald noct subtscryve a band acknawlaging the King to be onlie Judge in maters of treaffone or vther ciuill and criminall cauffles, committed be preaching, prayer, or what way so euer. The thrid, ordeanung all provests and bailyies, shireffes, stewarts, and vthers of authoritie, that sould happen to be present at anie sklanderus speitches of his Maiestie, in pulpit or vtherwayes, to stay tham from anie farder proceeding, tak and apprehend, keipe and detein tham, till they sould vnderstand his Hienes pleasure anent thair offence.

Item, Ther past an act with thir, finding his Maiestie to haue powar to charge and discharge a Minister to teatche at anie tyme or place, as he sould think convenient.

Item, Ane Act discharging all Generall and Synodall Asssemblies and Prefbyteries to be keipit at anie tyme heirefter within the brouch of Edinbruche, and the Prefbyterie of Edinbruche to sitt in Musselbruche or Dalkethe.

Item, Ane Act ordeanung the Ministers hous in Edinbruche to be appropriat in tyme coming to his Hienes yfe, be reasone of the treasonable and seditious complottes ther deuyfit at findrie tymes be the formar inhabitantes ; and therwithall the Nather Counfall hous, for that it was sum tymes employed to be a gard hous, to be a Chacquer hous in all tymes coming.

Item, Ther was a form of Band to be subtscryvit be the provest and bailyies of Edinbruche, and thereafter to be presented to the remanent Magistrates within brouches, bearing a maist streat aithe of fidelitie to his Maiestie, and oblesing tham neuer to suffer anie Minister blasphemous his Maiestie, his Counfall and Esteates, vnapprehendit, vnder the pean of periurie against the haill thrie persones of the Godheid, and vnder a grait pecuniall sum in eais of failyie.

Item, The Town of Edinbruche bund neuer to admit thair former Ministers to teatche again within the Town without his Maiesties consent, never to chuse anie vther in thair place without his Maiesties allowance ; fiklyk neuer to chuse a Magistrat without his Maiesties approbatioun ; and the present Magistrats to dimitt and resing thair offices ower in his Hienes hands, to the intent he may with the advys of Counfall elect sic vthers as he pleases. And fordar, was inioyned to tham, ather to find out the principall offendars, and mak thair proces cleir that ther rest na thing but executioun befor the last day of this instant, or els the provest, bailyies, deacones, and counfall, representing the haill body of the town, till enter thair perfones in warde within the town of Perthe, vpon the first of Februuar nixt, ther till vnderly the law for the said treasonable vproare, and for thair letting to libertie of Mr James Balfour, efter his apprehensioun.

Item, The Seffloun to be transported to Perthe, ther to sitt the first day of Februuar nixt, and his Maiestie and the Chequer to remean till then at Lithgow. The Commissars and Shireff Court to sit at Leithe.

At the sam Conventioun was read on a day bot thrie billes : An of the Erie of Hountlies, an vther of the young Lard of Bonitones, and the thrid of the Lord Sachars, thrie excommunicat Papists. In the twa first, Aberdein was chargit to heir thair offers, and, finding tham agriable to the Law of God, conscience and quietnes of the realme, to accept tham, and to releue the complainers of the sentence of excommunicatioun ; vtherwayes, to compeir befor the Counfall within 15 dayes thereafter, and schaw a reaſonable caufe why ; with certificatioun, in cais of failyie, letters sould be direct to charge tham simpliciter thereto.

And laſt, Ther was apointed a number to sitt in euerie quarter of the town of Edinbruche, and examine sic as they pleasit, or sould be giffen in row to tham. Of whase depositionnes ther was wryttin monie quarres of paper, and yit amangs all nocht fa mikle fund as might iuftlie mak a man, to let be a minister, suspicius of anie conspiracie or fordeuyfit vproar, that could publiclie be punishable.

The King, finding this wantage and occasioun, pouſſes fordwart the sam to the conquering of the libertie, bathe of the Kirk and borrowes within this land ; and publiffes in print a nomber of queſtioneſ, wharby he calleſ in dout the haill discipline and ordour of the Kirk, ordeaning the sam to be diſputed and concludit in a ſolem Conventioun of the Kirk and Eſteatteſ of the Realme, to be conveinit be him at St Jhonſtoun about the end of Februuar.

Wharfor the Synod of Fyff, airfull of thair dewtie at sa neidfull a tyme, convenit at Cowper the 8 of Februar, ordeanit eny Presbyterie to nominat and direct twa of thair maist discreit, wyse, and resolut breithring to meit within the citie of St Andros vpon the Munday efter the xxj of that instant, ther to confer, reafone, and resolute with comoun and vniform consent on maist folid and substantius answers to be fett down in wryt verie schortlie for resolutioun of the Kings questionnes.

Also, efter ernest in calling of the nam of God, and graue and weghtie consideratioun of the dangers the haill esteat of the Kirk might fall into, if the government therof, manie yeirs ago established be the Word of God and lawes of the countrey, and peacable practise accompanied with a rare blisshing of sinceritie and concord, voide of all errour and schifine even vnto this day, fould be now callit in controuersie, and brought in doutfull and vncertain reasoning amangs men vnskilled in the Scriptur and Kirk esfeares, without the advys of a Generall Assembly, or anie inferiour assenbleie of the Kirk, namlie at sic a tyme when the notour enemies therof ar, efter sa lang preparatioun, now in full readines to accomplis thair attemptts to hir vtter overthow,— the Synod did nominat and ordean certean of thair maist graue, godlie, and discreit breithring, to wit, Dauid Fergufone, Mr Thomas Buchanan, Mr Robert Wilkie, Mr Robert Durie, Mr Wilyeam Scot, Mr Thomas Dowglas, and Mr Jhone Fearfull, to pas from the present assenbleie in Comission to the Kings Maiestie, and in all humble reuerence and dewtiful maner, be all guid arguments and reasones to trauell with his Maiestie, that this apointed assenbleie at Perthe may desert and be left of, or at leist be prorogat and continowit vnto the tym the last apointed Generall Assenbleie be the haill Kirk, with consent of his Maiesties Commissionars, according to the Act of his Maiesties Parliament, convein in St Andros in the monethe of Apryll nixtosome, and giff thair advys anent his Maiesties intentionnes and purpose published in print; declaring to his Maiestie in speciall, that na Presbyterie hes powar to gif commission to anie of thair breithring to cast in questioun or put in dout the determinationnes and conclusiounes of a Generall Assenbleie, na mair nor a particular brouche may call in controuersie his Maiesties Actes of Parliament: Sa that whowbeit the Presbyteries fall direct thair Commissionars to his Maiestie at Perthe* at the day appointed, for testifeing thair dew obedience, they

* NOTA. The King wrot to all presbyteries throw the countrey to send thrie of thair number to the Assenbleie apointed at Perthe.

can on na wayes com instracted for the purpose mentionat therin, to put in questioun or alter anie constitutioun of a Generall Assemblie.

In lyk maner, that it wald pleis his Maiestie to relax the Ministers of Edinbruche from the horn, and repon thanm again in thair awin roumes ; as also Mr Dauid Blak to his awin charge in St Andros, certefeing his Maiestie, that he can do na thing mair to the contentment and winning of the hartes of all the fathfull and godlie of this land at this present tyme.

And fordar, to beseki his Hienes nocth to suffer anie thing to be published in print anent the proceeding of maters betwix his Maiestie and the Kirk of leat, having therin a speciall ceare of his Maiesties honour and estimatioun, quihilk can nocth bot be imparit amang the godlie and sincere professours in all realmes, if our controuersies com in thair hands.

The said Synod also condifendit vpon certeane instructionnes to be giffen to the Commissionars, to be chosin be thair Presbyteries, to keipe the apointed dyet be the King at Perthe, as followes :

Instructions gerin be the Synod of the Province of Fyff to the Commissionars, to be chosin be euerie Presbyterie within the said Synod, to go to the Convention, appointed be his Maiestie at Perth ; the quihilk the said Synod ordeanit them and euerie an of them preceisly to keipe.

FIRST, yie fall schaw that yie ar com for obedience to his Maiestie, and nocth for that yie acknowlage that to be a lawfull Generall Assemblie, be reasone it was nocth apointed be the last generall, nor convocat be the advys of the Commissionars of the last Generall Assemblie, as hes bein the practise of the Kirk at all tymes befor within this realme, warranted be the Word of God and lawes of the countrey.

Item, yie fall schaw that yie may nocth condifend in anie wayes to the reasoning or putting in questioun the maters of the polecie of the Kirk ; because the Generall Kirk of this realme, to quihilk yie ar subiect, hes alreadie determined the faming, quihilk determination yie haue also subscryvit vnto, and nan may call the fam in dout, and put thanm in reasoning, but a Generall Assemblie. Therfor, yie fall defyre his Maiestie, in all humilitie, for continuation of the reaslōning to the ordinar assignd Generall Assemblie, to be hauldin at St Androus the xxvj of Apryll nixtosome.

Item, gif na continuatioun can be obteined, and yie ar vrged to proceide, yie fall protest for the liberties of the Kirk, and planlie disaffenting, keipe yourselfs frie of euerie thing that falbe done therament.

Item, because the Conventionn is apointed be his Maiestie onlie for the questionnes, yie fall nocth mell in anie maner of way with the receaving of Hountlie or vther excommunicats, or anie vther thing remitted from Synodall, or Presbyteries, or properlie belanging to a Generall Assemblie.

Item, in eais the brethring amangs thanselues, or his Maiestie, or anie of his Counsall, enter in reasoning with yow, or anie of yow in privat, that yie hauld fast be thir generall grounds :—1. That

the haill external government of the Kirk mon be tean out of the Word of God. 2. That the ordinar pastors and doctors of the Kirk mon schaw the will of God out of his Word; and that onlie to be followed. 3. That the pastors and doctors of the Kirk of Scotland hes with lang and graue deliberatioun sett down and constitut the haill external discipline and government of the Kirk; according to the quhilke it hes bein thir manie yeirs fa happelie governit and rewlit, that na heresie, schisme, or dissentioun hes haid place therin vnto this houre; and that ther is nan beiring office in the Kirk, wha calles the sam in dout. It wald, therfor, pleis his Maiestie nocht to suffer the rair and maist peaceable and decent constitutioun therof to be disturbit by exagitating of fructles questionnes, namlie at this tyme, quhen Papists preafses, be that mean of disputationioun namlie, to brangle and pervert all.

Item, yie fall trauell with the ministars, barronnes, and noblemen, that fall happen thair to be conveinit, that an vniorm supplicatioun may be maid and giffen in for restoring of the ministars of Edinbruche, and Mr Dauid Blak again to thair flockes; and behane yourselues heirin in the feir of God and loue of Chryst and his kingdome, fathfullie and providentlie, with all dewtifull reuerence to the Kings Maiestie.

FINIS.

In this Assemblie also was read the Band quhilk the King and Counsal deuyset to be subscryvit be all ministars, vnder pean of tinsall of thair stipends, in effect to rescind the declinator subscryvit be all of befor at the calling of Mr Dauid Blak befor the King and Counsal in the monethe of December. The quhilk band the Assemblie iudged to be vnlawfull and superfluous for manie and diuers reasones, quhilks, togidder with the pointes of the forsaide supplicatioun, yie fall find in the volum mentioned befor, of the particulars that fell out in the monethes of Nouember and December.

Vpon the 21 of this monethe, Februar, the breithring apointed out of euerie presbyterie conveined at St Andros, and diuers dayes towting the Kings Questionnes,* the schort foun wharof, togidder with the questionnes than selues, followes :

The Questionnes proponed be the King, to be resolvit at the Conventioun of the Estates and Generall Assemblie, appointed to be at the brouche of Perthe, the last of Febr. 1596.

ANSWER.—1. *Tim. 6.*

GIF anie man teatche vtherwayes, (viz. then the Apostle hes taucht concerning the government of the hous of God, quhilk is his Kirk,) and confentes nocht to the halffome words

* NOTA. Mr Jhone Lindsay was suspected to be the author of thir Questiones. I wat he was cheiflie on the counsal of them, bathe in deuysing and following furthe of them.

of the Lord Jesu Christ, and to the doctrin quilk is according to Godlines, he is put vp and knowes na thing; bot dota the about questionnes and stryff of words, wharof comes envy, stryff, realings, euill surmisings, veau disputation of men of corrupt myndes, and deftitut of the treuthe, quilk think that gean is godlines; from sic separat thy self.

Quæst. 1. May nocht the maters of the externall gubernation of the Kirk be disputed, salua fide et religione?

Ans. They may nocht.—1. The government of the Kirk being alreadie established and constitut vpon guid groundes of the Word of God, be lawes of the countrey, and mair nor threttie years possessioun. 2. Namlie at sic a tyme when the Papists ar readie bent to schak and overthrow the Kirk and Gospell. 3. When that vnformall conformitie is fought be our nbour enemies of the discipline, the Bischopes of Eingland. 4. In sa dissolut estat of a lawles and iusticelis peiple. 5. When na edification bot distractioun and breidding of schisme and dissenctioun within the bowelles of the Kirk may aryse therof. 6. When name of the pastors or doctors of the Kirk douttes theranent. 7. Let the King and Counsell consider whow intolerable they wald think it, to cast in dout the fundamentall lawes of the kingdome, and Actes of Parliament; or gif anie man wald put in arbitrement or reasoning his vndoutted possessioun, lenning vpon a law, and decret, and right vnreducit.

Quæst. 2. Is it the King funeralie, or the pastor funeralie, or bathe coniunctie, that sould establishe the Actes anent the externall gouernment of the Kirk, or what is the form of thair coniunction to mak lawes?

Ans. All Actes of the Kirk sould be established be the Word of God, conteined in Holie Scripture, the ordinar interpretars wharof ar the pastors and doctors of the Kirk. The extraordinar in tyme of corruptioun of the haill esteat of the Kirk, ar prophettes, and sic as God indowes with extraordinar giftes; and kings and princes aucht, be thair ciuill authoritie, to ratifie and aproue that be thair lawes, and vindicat be thair ciuill functiones, quilk they declar to be Gods will out of his Word.

Quæst. 3. Is nocht the consent of the maist part of the flock, and also of the patron, necessar in the electione of the pastors?

Ans. The electione of pastors sould be maid be tham wha ar pastors and doctors lawfullie called, and wha can try the giftes necessarie belanging to pastors, be the Word of God; and to sic as ar fa chosine, the flock and patron sould giff thair consent and protectione.

Quæst. 4. Is it lanfull for the pastor to leaue his flock against thair willes, albeit he hane the consent of the Prelabyterie; and for what cause sould the Prelabyterie consent thereto?

Ans. When the flock will feir and obey men and nocht God, and nocht keipe thair fathfull pastors from wrang, and dint of deadlie malice and violence, in sic ceas the pastors, be consent of thair Prelabyteries, may leaue thair flocks.

Quæst. 5. Is it lawfull for a minister to vse farder applicatioun nor that quilk may edifie his awin flock; or is the haill world the flock of euerie particular pastor?

Ans. A minister may declar and apply the Word of God throwout the haill Scripture, and his warks wrought throughout the haill world, for the glorie of God and eydificatioun of his particular flock.

Quæst. 6. Is he a lawfull pastor, wha wants impositionem manuum?

Ans. Imposition, or laying on of hands, is nocht essentiall and necessar, bot ceremoniall, and indifferent in the admissionn of a pastor.

Quæst. 7. Is it lawfull to pastors to expref particular mens names, counsellis, or magistrats in pul-

pit, or so vniue to deferyue tham, that the peiple may vnderstand whom be they mein, without notorioues declarit vices and priuat admonitions preceeding?

Ans. The Canon of the Apostle is cleir, Them that publiclie sin rebuk publiclie, that the rest may feir. And sa mikle the mair giff the publiclit sinne be in a publicit persone, bearing publicit office and charge, quhilke nocth being corrected, might indanger the publiclit esteat. Nather can anie fear be healed without the plaster be particularlie applyed to the persone and place of his feare. Vtherwayes, he does na thing of the pastorall dawtie aright; and sic as finds fault therwith, thinks mair ill to be called vitius nor be vitius indeid, and, lyk foolles and bernes, chuse rather to die in thair disease nor abyde the cure.

Quesi. 8. For quhilke vyces sould admonitiones and reproving of magistrats pas publiclie from pulpits in thair absence or presence, respectin?

Ans. For all publiclit vyces, agaist the first and second Table of the Law of God, and that in all congregatiounes, becauf all hes interes in thair King and superiour magistrats, therfor all sould ken thair danger, and be moued to pray for them.

Quesi. 9. Is the application of doctrin in pulpits lauchfull quhilke is foundit vpon informatiounes, bruits, and rumors, suspitions, conditions gif this be and that be, probabilities, liklines or vuliklines in things to come in ciuill maters, quhilke all may be fals, and consequentlie the doctrine following therupon; or sould all applicatioun be vpon the veritie of knawin and notorioues vyces?

Ans. Ther is na brutd vyce or corruptioun but may fall in the perfones and offices of men, and comounlie the sin is mikle war nor the bruit; therfor thonche this war, ther war na grait perrell of an speaking treuthe therin. Albeit ther nather hes bein, or is anie applicatioun vsed but against over notorioues veritie of vyces.

Quesi. 10. Is the text, quhilke is read in the pulpits, the ground wherupon all the doctrine sould be buildit, or may all things be spokin vpon all texts, to that the reiding therof is bot a ceremonie?

Ans. The Apostle to Timoth. Epist. ii. chap. 3. awnwers cleirlie, that ther is na scripture quhilke is nocth sa ritchlie inspyrit be God, that it is profitable for doctrin, refutatioun, correction, admonitioun, yea, even to mak the man of God perfyt for all guid wark; and to the Rom. xv. whateuer is wryttin is for instruccioun and consolacioun: Sa this is bnt an ignorant or ceremonious quellioun.

Quesi. 11. May a simble pastor exercise anie iurisdiction but consent of the maist part of his particular fessioun?

Ans. He may with consent of the best part, quhilke comounlie is nocth the maist; for he being the meslinger of God and interpreter of his Word, hes mair authoritie with a few, nor a grait multitud in the contrare.

Quesi. 12. Is nocth his fessioun iudge to his doctrine?

Ans. The Word of God and exponars therof, the pastors and doctors, ar onlie iudge of his doctrin. The sprit of the prophetes ar subiect to the prophetes. I. Cor. xiv.

Quesi. 13. Sould nocth the Moderator of the Sessioun be elochin yeirlie of anie wha has vot therin?

Ans. The cheiff burding of moderatioun over the haill flock, lyes on the pastor or pastors. And becauf of the mesflage, gift, office, and commissioun by the Word quhilke he beares, the eldars and deacones mon be moderat be him also.

Quesi. 14. May the Sessioun be lawfullie elected by Ministers onlie, but the consent of the haill congregatioun?

Ans. Nocht, for the ministers directs and moderates the electioun be the Word, and the congregatioun obeyses and gifles consent thereto.

Quesi. 15. Why sould nocth eldars and deacones of ilk particular fessioun be elected ad vitam?

Ans. They ar elected ad vitam except iust causses of deprivatioun intervein. Bot because the kirk leiving is sacrilegiuslie spoiled, quhilke shoulde fustein them, they may nocht euerie yeir leave thair occupations and attend on that office; and therfor of a number lawfullie elected successfulie sum relictus vther, yit all abyding kirk officers; and this is of necessitie till the Kirk get hir awin leiving.

Quest. 16. How manie Presbyteries is meit to be in the haill countrie, in what places, and whow manie pastors of kirk in ilk presbyterie?

Ans. Plant the countrey weill with kirks out throw, and the kirks with pastors and doctors, and this questioun wilbe foone solued; bot if this form of doing hauld on, ther wilbe fewar or they be ma.

Quest. 17. Sould nocht the eldars and deacons of ilk particular fessioun haue vot in the presbyteries, or the pastors only?

Ans. Eldars also hauing commissioun from thair fessioun in maters of maners, lyk as also deacones in the pures effearies and patrimonie of the kirk.

Quest. 18. What is the maters of the iurisdiction of the presbyterie quhilke may nocht be in treated in particular fessions?

Ans. The buik of the polecie of the Kirk of Scotland fett down be the Generall Assembly, and the first Act of the Parl. holdin at Edinbruche in An. 1592, answers heирto sufficientlie, and to manie of all thir questiones; and therfor wald never haue beene proponit gif the auld affectioun had remeanit towards the Kirk.

Quest. 19. What form of proces in libelling and citation, termes and dyattes, probation and pronunciing of the sentence, shoulde vfit befor the said particular fessions and presbyteries respectiuē?

Ans. Echo. Form summar, aequitable, graue and spirituall, as best may serue for the end of thair delling to win faulles from Sathan and his fnares of sinne, to God be trew repentance, and purging and preserving of the Kirk from sklander and danger of corrupt and pernicius members respectiuē.

Quest. 20. What maters shoulde the synod intreat vpon, quhilke may nocht be decydit in the presbyteries?

Ans. The answere to the 18 answers to this.

Quest. 21. Sould nocht all wha hes vot in the presbyteries, and als in the particular fessions, haue vot in the Synodall Assemblyes?

Ans. The pastors, doctors, and sic as hes commissioun from particular fessionnes of congregationnes hes vott, except in maters of doctrin, wherin onlie they that labors in the Word may vott and judge.

Quest. 22. Sould ilk Vniuersitie or ilk Collage, or ilk Master or Regent within ilk Collage, haue vot in the presbyteries or synodals in the towns or countries whar they ar; and sic lyk, what form of vot shoulde they haue in the Generall Assemblyes?

Ans. Doctors and Professours of Theologie, and ordinar instructars of the youthe in the groundles of religioun shoulde vott. The first, because they ar ordinar office bearers within the kirk; the second being lawfullie callit to be Symprefbyters.

Quest. 23. Is it lesun to convocat the Generall Assembly by his Maiesties licence, he being pius et Christianus magistratus?

Ans. Gif he be pius et Christianus, he will alwayes allow and protect the assemblyes of the office bearers of the Kirk for governing of the sam, wha hes thair office and warrant of conveining for discharge therof, nocht of anie erthlie or mortall king, but of Chryst Jesus, whom the Father hes

anointed his king on his holie montan; and therfor may convein in his nam, and fould whensoeuer they sie the weill of the Kirk, and doing of thair office to requyre the sam.

Quest. 24. Is it necessar that the Generall Assembly be ordinar, or onlie extraordinarie conuened for waughtie causles concerning the Kirk?

Ans. The necessarie hes bein, is now, and yit lyk to be, in this land sa grait, that bathe the an and vther is neidfull. The ordinar for the ordinar causles conteined in the buik of discipline; the extraordinar for preventing of dangers, et pro re nata.

Quest. 25. Hes nocth all men of guid lerning and religion vot in the Generall Assembly?

Ans. Nan may vott bot sic as hes lawfull calling, viz. Commissioners from Synods and Presbyteries: yit all the godlie and fathfull may assif, heir, or speak, in a graue, ordourlie, and comilie maner, with leaue asked and given be the moderator.

Quest. 26. Is ilk particular paflor oblefit to reapear to the Generall Assembly, or is it sufficient that onlie Commissioners com fra ilk particular Sessioun, Presbyterie, or Synodall?

Ans. Commissioners ar sufficient for votting, but the haill fathfull for assistance, giff they pleise and neid be.

Quest. 27. Wha fould schuse the Commissioners to cum fra ilk schyre to vot in the Generall Assembly?

Ans. The provinciall Synodes.

Quest. 28. Quhat is the number of votters necessar to the lawfulness of the Generall Assembly, and whow manie of the haill number fould be pastors, and how manie vther men?

Ans. A certean of euerie province, and fewar or ma as the maters to be intreated of craves.

Quest. 29. May anie thing be acted in the Assembly to the quhilk his Maiestie consents nocth?

Ans. The King fould consent to, and be his lawes approue, all that be the word of Gods maiestie is concludit in his asssemblies. Bot the actes therof hes sufficient authoritie from Chryst, wha hes promised that whatsoeuer twa or thrie conveined in his nam fall agrie vpon in erde to ratifie it in the heavins. The lyk wharof na king nor prince hes; and sa the actes and constitutionnes of the Kirk is of graittier authoritie nor anie king erdlie can giff, yea even sic as fould command and overruell kings, whase graittest honour is to be members and nurisfathers and servants to the king Chryst Jefus, and his spouse and quein the Kirk.

Quest. 30. Is it nocth expedient that the twa part of tham, wha hes ius suffragii, fould consent to anie thing decernit in ecclesiasticall indgument, that maters pas nocth be a vot ma or les?

Ans. We hane to thank God alwayes for that spreit of vnitie in indgument quhilk hes accompanied our asssemblies to this houre, in sic sort that na thing of importance euer paslit till all war fullie resoluit, and in an voice votted thervnto, namlie in the haill pointes of the discipline. God grant that thir questiones and Court delling breid nocth contradiction.

Quest. 31. Hes nocth ilk indgument inferior to the Generall Assembly an territor limitat, outwith the quhilk they hause no powar of citation or iurisdiction?

Ans. They haiff, bot in sic sort, that if vther persones commit sklanderous crymes within thair bounds, they may proceid against tham ther, vntill they satisfie and remoue the sklander from the part they haue committed the crymes into. And whar citation is requisit, the assembly within whase bounds the perfone is resident, cites him and caufes him to comeir, etc.; bot contra hostem communem et publicum, it is lawfull to anie member to deal.

Quest. 32. What is the ordinar ecclesiasticall indgument to the discipline of his Maiesties houſhold and counſall, remouable with his Maiestie to anie part of the realme?

Ans. The fessioun of his Maiesties houſ, and presbyterie within the bounds whar his Maiestie

makes residence for the tyme; or the presbyterie within the quhilke the sklander is or was committed, pro ratione delicti.

Ques. 33. Sould thair be libellit precepts conteining the cause of the citation and certificationoun of the censures befor all ecclesiastical judgments, or onlie till answere super inquirendis?

Ans. They that ar cited to ecclesiastical judgments ar cited comounlie for a deleated or arrifflie comoun sklander, ather be word or wryt, bnt oftest be word, partlie for schortnes of proces, partlie for want of the kirk leiving to fustein a clark, with certificationnes as esseires, as the cause, or falsus ecclesiæ aut personæ, fall reqnyre.

Ques. 34. Hes the inferior judgment powar to summond to compear befor anie superior iudgment, or sould men be summoned onlie be the authoritie of that judgment befor quhilke they sould compear?

Ans. Grait sklanders wharwith inferiour judgments can noctt weill tak ordour, wilbe referrit to the superior or graitter judgments, and the persones giltie chargit till answere ther, as having a warrand fa to do in sic causles fra the superiour assembly.

Ques. 35. Is it noctt necessar that priuat admonitionnes, with reasonable interualles of tym, pas befor all maner of citationnes?

Ans. Whare the sklander is becom publict, the place of privat admonition is past; and na citationoun befor a publict iudgment befor the sklander brak out: Sa the questioun is answert negative.

Ques. 36. What internalles of tym is necessar betwix priuat admonition, and betwix the last admonition and the firs^t citation, and betwix the citation and the day of compeirance befor ilk an of the saids judgments.

Ans. The officers of Chrysts kingdom ar men of wesdome and æquitable discretion, occupeit in maters of chieff importance, concerning the glorie of God and saluation of his peiple, and therfor sould noctt be empeschit with triffling questionnes.

Ques. 37. Whow manie citationnes sould infer contumacie?

Ans. Ane may infer contumacie; bot the Kirk, vnes ther be publict danger, vsethe pluralitie, bathe of publict and personall as best may serue for the winning of the offendar. The law fayes, Vna citatio contumaciam inducere potest, si scientia citationis apprehenderit citatum, atque ita compieratur maliciose latitare: Haec vna pro omnibus dicitur.

Ques. 38. Is simple contumacie, but probation of a cryme, or is anie cryme but contumacie, sufficient cause of excommunication?

Ans. Coniunctie and funeralie: for the cryme may be fa hainous, that for purging of the Kirk, and moving of the perfone to a graitter humiliatioun, he may be excommunicat, whowbeit obedient in schort tymes outward appearance. And being called for befor the Kirk, gif he compear noctt, nather shaw a iust cause why, he bewrayes a pryd and corruptionn of hart, testfeinge him noctt to regard the Kirk or haue anie societie therwith, and fa wordie to be declarit and publictie signified sic a an as he is indeid.

Ques. 39. Is ther noctt diuers kynds of censures, sic as prohibitio priuati convictus, interdictio à cœnâ, noctt published to the peiple; and last of all, publica traditio Satanae?

Ans. We haue in comoun vse of our Kirk, as was in the antient, but twa, abstentos à cœnâ, et excommunicatos. As for the rest of the sortes, luik our Theologs comoun places, and our answere to the Bischope of St Andros appellatioun.

Ques. 40. Sould the presbyteries be judges of all things that imports sklander; and gif fa be, wharof ar they noctt judges?

Ans. The presbyteries sould preafe to purge thair bounds from all sklander, and separat euerie

faull from thair sklanderus knawin fine, leſt it fla him, and his blude be crauit at thair hands. And as Martyr fayes, Nihil est ad quod Dei verbum ſe non extendit, ac proinde cenzuræ ecclesiasticae. And yit in the mean tyme, it nather confidderis nor twitches that quhilk the ciuill magifrat does, nor for that end. Vide ſupra in Mr Androes Letter, wrytten to the Kirks of Geneu and Tigurin.

Quest. 41. Can excommunication be uſed againſt theiffis, murderars, vfurars, or nocti peyars of thair dettes; and if ſa it may be, why ar nocti all the Bordour and Hieland theiffis curſed; as als all the manſwering merchants and occurrars amangſ the borrowes?

Ans. It can verie weill; bot gif the magifrat do his dewtie, it neids nocti. And gif the Hieland and Bordour Kirks war planted, ther wald be les thiſt. Also, ſic merchants ar curſt indeid, and brybing Lords of Seslioun to.

Quest. 42. Is ther anie appellation fra the inferiour to the ſuperior iudgment; and is nocti the ſentence ſuſpendit during the appellation?

Ans. Ther is appellation from the inferiour iudgment to the ſuperior vpon iuft cauſes, ay and whill it com to the ſupream, quhilk is the Generall Aſſemblie, fra the quhilk ther is nan. And as to the ſentence, gif the appellation be admitted, it is ſuſpendit for iuft and reaſonable cauſe; giff nocti admitted, bot iuſt lie repellit, not.

Quest. 43. Sould nocti all proeefs and Actes be extracted to parties hauand intereſt?

Ans. In foro poli this may be or nocti as the Judge fies best to be for the honour of God, weill of the Kirk, and ſaifing of the perfone from the danger of his ſinne; and ſeing the ecclesiasticall iudgments is nocti aſtricted alwayes to a wryttin proces for diuers reafones, they can nocti be bund to giff ane extract in wryt alwayes.

Quest. 44. Is ſummar excommunication lauchfull in anie eace, but admonitionnes and citationnes preceidin?

Ans. In ſum ceaſes it is, ſic as of Boduall, Spot, and the Papist Erles; and wantes nocti guid warrand of reafone and Scripture, with exemplis of the primitiue Kirk.

Quest. 45. Hes anie vther nor the paſtors of the Kirk vott in excommunication?

Ans. Doctors that interprettis the Word, and eldars that watches over the maners, hes vott alſo. Whowbeit cheiflie that censur is deducit, directed, and execut be the paſtors, the ordinar ministers of the Word of Weſdome, $\lambda\delta\gamma\sigma\tau\alpha\varphi\iota\alpha\sigma$.

Quest. 46. Hes ilk ecclesiasticall iudgment alik power to excommunicat?

Ans. Euerie ecclesiasticall iudgment weill conſtitut, hes powar to excommunicat within thair bounds; whowbeit, in respect of the weghtines of that censur, it is thought guid that the Sefſiones preceid nocti without the advys of thair Prelbyterie.

Quest. 47. Is it lawfull till excommunicat ſik Papifts as profeſſit neuer our relligion?

Ans. A Papift resident within our bowelles, eſteimed of communione, and vnder ſchaddow therof, indangering the Kirk, may, by excommunication, be decouered and maid knawin for ſic a an as he is.

Quest. 48. A woman being excommunicat, haning a fathfull houſband thereſter, foulde he abſtein from hir compagnie?

Ans. Excommunication cuttes nocti af the dewties of mariage nor nature, ſa they be viſit but danger of the Kirk, offence of the godlie, and ſtay of the medicin applyed, quhilk is to moue the perfone to be eſchamit of thair deteſted eſteat, and feik to be releivit therfra.

Quest. 49. Is it nocti reaſonable, that befor anie letters of horning be granted be the Sefſion vpon the proeefs of excommunication, that the partie foulde be ſummoned to heir tham granted?

Ans. The ordour preservyvit heiranent in the Act of Parliament, is guid and reasonable. As to this summoning, it can serue for nan vther end but to mak the Sessioun judge in the proces.

Ques. 50. Hes nocth a Christian King powar to annull an notorius iniust sentence of excommunication?

Ans. Na mair nor to excommunicat; or the Kirk hes till annull an notorius iniust sentence of horning or forfaultrie.

Ques. 51. May anie Counsell or Vniuersitie be excommunicat, for what cause, whom be, and maner therof?

Ans. Sum Counsell or Vniuersitie may be, viz. Wheroft euerie member, or indiuiduum and persone, is flanderer for sic crymes, as be the Word of God deserues excommunicatioun. And this shoulde be done be thair ordinar iudgment ecclesiastic in maner sett down, conform to the Word of God.

Ques. 52. When the pastors does nocth thair dewtie, or when a iurisdiction vfurpes aboue an vther, or anie vther schisme falles out, shoulde nocth a Christian King mend sic disorders?

Ans. A Christian King shoulde employ his authoritie for mending of all disorders, as the pastors and doctors of the Kirk declares be Gods Word ar to be amendit ordinarlie; and extraordinarie be an extraordinarie warrand. But na king nor prince shoulde tak vpon hand mending or reformatioun, but with the advys of the watchmen, and at the sight of the Siers, wha hes the gift and calling to tak vpe the iust cawfes, conform to the Word of God.

Ques. 53. May fastes, for generall caufes, be proclaimed be a Christian prince command?

Ans. Be the advys of the Watchmen, and at the sight of the Siers, wha hes the gift and calling to espy the iust cauffes of humiliation by the Word of God, they may.

Ques. 54. May onie ecclesiasticall iudgment compell a man to fwear in suam turpitudinem?

Ans. A man flandererit in causa turpi, gif witneses can nocth be gottin, and weghtie presumtiones and motives being confirming the suspitiones of the flanderer, that flanderer can nocth be remouit, the Kirk fatisfeit, nor the persone purgit, but be the aithe of the Lord interponit, quibilk, be the Word of God, determines all doute and controuersies.

Ques. 55. Shoulde ther onie thing be intreated in the ecclesiasticall iudgment, preiudicialell to the ciuill iurisdiction or priuat mens rights; and may nocth the ciuill magistrat lauchfullie stay all sic proceedings?

Ans. Nane of tham shoulde preiudge another, bot bathe shoulde iudge as breither for ther mutuall helpe and confort, according to the diuerstie of the giftes and calling beftowit vpon tham be God, and sett down in his Word, wharby all mens lawfull rightes salbe helped, and nan haue occasioun to stay, bot bathe to fordar and advance vther mutualie.

FINIS.

Coming to Perthe the last of Februar, we fand the ministers of the Northe conveined in sic number as was nocth wount to be fein at our Assemblyes, and euerie ane graitter courteours nor vther. Sa that my eis saw a new sight, and eares hard new voces; viz. flockes of ministers going in and out at the kings palace, let at night and betymes in the morning. For S^r Patrik Murray, the diligent apostle of the northe, haid maid all the northland ministers acquentance with the King, wha began then to luik big on the mater, and find fault

with the ministers of the Southe and the Poprie of Edinbruche, quhilk haid nocht handlit maters weill, and almost losit the King, etc. Greivit at the hart with this, we discharget our commissioun from our Synod, and vfit our instructiones bathe privatlie and publictie in sic fort, that, do what they could, wee delayit the haulding of anie Assemblie thrie dayes, till my speciall comilito and companioun in Chryst, wha also at that tyme was my bedfallow, was earied in to the King be S^r Patrik, and keipit from his bed weill twoll houres of the night. At quhilk houre coming in and lying down besyde me, he tuk twa or thrie houres fleipe, and therafter finding me walking, begoud to tell me whow he haid bein fende for to the King, and what lang conference haid bein betwix tham, mixed with thretning and flatterie. In end he was alterit in opinioun, “For I perceave,” said he, “the king will nocht feall to wrak himselff and the Kirk bathe, vnles that our maters be better luked vnto, and he yeildit vnto sa far as we may of conscience, yea suppose we lose sum thing rather nor all.” I answerit, “I could sie na better resolutioun then we haid bein vpon in all streattes bygean, quhilk was to feik be prayer and cersing and conference of the Word to ken our dewtie, and be about fathfullie to discharge it better and better, leaving the events and effect to God, whose the caufe was. Bot as for yeilding and granting anie thing against that wheroft we haid sufficient warrand in Gods Word, and possesssioun with sic confortable fructs sa lang, for nather thretning, feir of danger nor flatterie be Gods grace I fould never; for in my iudgment at sic a tyme the passing from anie point, and it war never so finall wald be a schaking ws louse and sindrie, disarming of ws of the truft in the treuthe of our caufe and vnitie, wharby we haid stronglie stand to that houre, and sa our disgrace and weakniing, the aduersars incouragement and fardar hope, to the schainfull wrak of the cause of Chryst and his Kirk.” Efter lang conference anent thir maters, we rease and past out to our meditationes in the Inche, and meiting againe, we that war wount wounderfullie to consent and aggrie in all things, began then first to differ in opiniones. “Weill,” said he in end, “yie ar to be send for to, and peraduentour, when yie haue hard that I hard, yie will think as I think: for the King begoud with me in thir words,—‘As I said to Mr James Meluill and yow in Edinbruche, when I tuk yow twa by and spak with yow laist in my chamber, that I haid a speciaill quarrell against yow twa, wha bathe was discreit and wyse men, and sic as I lipned in, etc.,’—therfor prepear yow for it.” Yit we put af that fore noone also with grait resoning and delling bathe in privat with diuers brethring, and with a number togidder in a Yll of the Kirk; till at efters noone S^r Patrik

was fende with a command, that all shold meit and resolute be reasouning and votting ather to hauld Assembly or nocht. The question being proponit, Mr Piter Blakburn tuk the affirmative as being indeid of that opinion, and I gat the negatiue as being indeid of the contrar. We reasounit the mater at grait lainthe, till the graitest part of the breithring thought it aneuche and inelyned to my part, desyring the mater to be voted; when my faid commilito began a lang discourse, wharby he supplied the wants of the formar reasouning, be speitches in appearance verie wyse and perswasive, quhilke, with the kings authoritie, careid a grait number from our syde, sa that when it cam in votting, the number of the Northland ministers and Angus preutealed. Quhilke, when I perceavit sa to ga, with grait greiff of mynd, I withdrew myselff, reidng in that entrie a dangerus course of defectioun that followed. And efter a heavie regrat vnto God, and consideratioun of my awin weaknes, in respect specialie of him in whase vertew I confydit maist amang all the breithring present, (for Mr Andro was absent, being Rector of the Vniuersitie, the choise wharof fell iust at that tyme), and yit with a nights conference of the king, I saw him sa stranglie alterit, what could I promise to myselff?

Therfor, efter the breithring of our Commissioun haid maid honest and plaine protestatioun of thair disassent from all that form of proceeding from that pretendit Assembly, and all that shold be done therin, to keipe tham-selues clein and frie therof, vnderstanding that diuers war direct from the King of my frinds and weilwillars to deall with me, and bring me to his Maiestie, I quyetlie withdrew myselff from the town. And this mikle in generall as I know concerning that Assembly. Now for the particulars.

We haid thrie or four meittings and conferences with certean Lords appointed be the King befor that Conventioun was named a Generall Assembly, wherin thir Articles following war towted, and answers sett doun vnto, quhilke, as I hard, haid the approbacioun of the Assembly thereafter:—

Certein Articles proponit be his Maiestie at Perth 2 and 3 of Merch 1596, and anficerit in Conference be certean breithring convenit there.

Art. I. That it be nocht thought vnlawfull, nather to the Prince nor till anie of the pastors, at anie tyme heirefter to moue douttes, reasone, or craue reformatioun in anie pointe of the external polecie, discipline, and government of the Kirk, that ar nocht essentiall concerning salutioun, or is nocht answerit affirmatiue or negatiue be anie expres part of Scripture, prouyding it be done decenter in the right tyme and place, and animo ædificandi non tentandi.

An. The breithier conveined givies thair advys in the first Article,—that it is nocht expedient to

mak a law or act twitching this, leaſt a durre fould be opened to curiouſ and turbulent ſpirites. Vtherwayes they think it lawfull to the King, be himſelf, or his Commissionars, to propon in a Generall Affemblie whatſumeuer pointe he defyres to be refoluit of, or to be reformat in ſpecie exteri ordinis, feing ſubſtantia externe administrationis ecclesiatiæ is pleniffime tradita in facris literis: And as the Generall Affemblie may accept of this from the King, ſa may the Generall Affemblie do aenent anie thing that is done be his Hienes in anie conuentioun, meitting or Affemblie conuenit be him heirefter.

Ar. 2. Seing that the ciuill and politic government of the countrie belangs onlie to the kings office and Counſallars, and is in na way pertinent to the ſpirituall minifterie of the Word, That na minifter heirefter fall mell with anie mater of eſteat in the pulpit, or with anie of his Maiefties lawes, ſtatutes, and ordinances; bot gif anie of the minifterie think tham hartfull to relligioun or contrar to the Word, they full privatlie complean theron to the king and his counſal.

An. The aduys to the 2d article is, That lawes alreadie maid, hartfull to relligioun or preiudicall to the libertie of the Word, be declarit to be expyrit, as the fam falbe particularlie condifendit vpon; and na law be heirefter maid twitching relligioun, without the advys and conſent of the Kirk, wha ar declarit to be the thrid eſteat of the countrey; and that na Act whatſumeuer be maid contrare to the Word, the preatching wharof the minifters hes concredit to tham. Whilk, giff it fall fall out, as God forbid, they think that euerie paſtor, be the advys of his Prefbyterie, Synedall, or Generall Affemblie, ſould firſt complean, and feik remeadie of the fam; quhilk remeadie nocth being gottin, they ſould direct the force of the Word againſt the fam, with all libertie. And, as concerning maters of eſteat, the breithring defyres the explaining of this pointe of the article.

Ar. 3. That it fall nocth be lawfull to paſtors to name anie particular menes names in the pulpit, or ſa viuelie to defcryve them, as may be æquivalent with thair naming, except vpon the notoriety of a cryme; quhilk notoriety may onlie be defynit be the giltie being fugitiue for the cryme, or fylit be an aslyfe, or excommunicat for the fam.

An. Na manes name ſould be exprefſit to his rebuk in pulpit, bot whar the fault is notoriuſ publict; yit they eſteim notoriety mon be defynit vtherwayes then by being fugitiue, fylit be aslyfes, or excommunicat. For contumacie after citationoun, publict commiſſion of murdour, adulterie, or ſiclyk, as was Bodnalls coming to the Abbay, the murder of Dunibirſall, and manie vther of that ſort, makes notoriety; as alſo when the fact is ſa evident, that the notoriety therof may be maid out befor the Judge Ordinar. As to the viue deſcription æquivalent to the naming, it is hard to ſett a law thereto, feing a giltie perſone will apply to himſelf, whowbeit the preatchour never thought on him.

Ar. 4. That euerie minifter, in his particular applicatioun, fall haue onlie respect to the ædification of his awin flock and preſent auditour, without expatiating vpon vther diſcourses na wayes pertinent to the congregatiounes.

An. Na paſtour ſould vſe applicatioun wharin he hes nocth respect to the ædification of his awin flock and preſent auditor.

Ar. 5. That euerie Prefbyterie falbe comandit to tak diligent accoumpt of euerie paſtors doctrine, that he keipe himſelf within the bounds of theſe premiſles.

An. It is the dewtie of euerie Prefbyterie to tak accoumpt of euerie paſtors doctrine, that he keipe himſelf within the bounds of the Word of God.

Ar. 6. That ſummar excommunicatioun be vtterlie diſchargit as inept, and that thrie citationnes at leaſt, of aught dayes intervall betwین ilk ane of tham, preceid the ſentence.

An. In the Generall Assembly hauldin at Montros, it was ordeanit that euerie Presbyterie sould feik out the warrands of summar excommunication pro et contra, and produce the sam, to be confiderit in the nixt Generall Assembly, that decisiooun might be taken therin according to the Word of God. And feing the Commissioners from Presbyteries at this present hes nocht brought with tham the faid reasones, it is best to leaue this mater to the ordinar Generall Assembly. In the mean tyme, the Act of Montrose to be keipit.

Ar. 7. That na Presbyterie or Synodall vfe thair censures vpon nan bot tham that ar resident within the bounds committed to thair charge, vtherwayes the decret and sentence to be null.

An. The Generall Assembly hes apointed euerie offendar to be censurit in the place whar he offendes, quhilk they can nocht ga by, nisi in causa communi.

Ar. 8. That all summonds contein a speciaill cause and cryme, and nan to be super inquirendis, quod est mere tyrannicum.

An. Fiat.

Ar. 9. That na meittings and conventionnes be among the pastors, but his Maiesties knawlage and consent, excepting alwayes thair ordinarie Sessiones, Presbyteries, and Synodes.

An. This article is against the meitting of pastors necessar, as visitatioun of Kirks, admission of Ministers, concurrance of breithring in maist lawfull earends, as in taking vpe feaddes, refoluing of questionnes, and sic lyk. Therfor, besyde thair Sessiones, Presbyteries, and Synods, prouinciall and generall, the breithring thinks all meittings for discharge of thair office aught to be allowit.

Ar. 10. That in all principall Townes, ministers be nocht chochin without the consent of thair awin flock and his Maiestie; and this ordour to begin prefentlie in the planting of Edinbruche.

An. This article is answterit be an Act of the Generall Assembly, quhilk statutes that the principall Townes falbe planted with ministers be the aduys of the Generall Assembly, at the quhilk his Hienes Commissionars ar and suld be present.

Ar. 11. That all maters concerning the haill rest of his Maiesties articles fall rest on mellit withe, ather in pulpit or anie of thair Judicators, whill first all his Hienes vther questionnes be fullie de-cydit; and in speciaill, that all maters importing sklander com nocht in befor tham in the mean tyme, wherin his Maiesties royall authoritie is hilie preiudgit; but onlie in causes that ar mere ecclesiastical.

An. This article importes a discharge of manie poinctes of our discipline, sa as it can nocht be prefentlie answterit.

ENDS THE ARTICLES.

Ane vther particular was, the morn efter it was concludit and named an extraordinar Generall Assembly, the King callit it in to his palice, and, in the grait hall therof ioynit it with his Conventioun of Estates, and ther began to reasone his questionnes; whar the Moderator and brethring, refusing to put anie of the poinctes of the discipline of the Kirk in questioun and dout, the King wald neids haue reasoning, and maid grait prouocation therfor. Mr Thomas Buchannan, an of our Commissionars, maks answter, saying, "S^r, it is nocht that we distrust our cause, or that we want reasone to resolute anie that douttes of our maters, sa that they cam in a lowing and weilwilling ma-

ner to inquyre ; but we perceauie the purpose is bot to canves and towt our maters heir a wylly, that thereafter men of lytle skill and les conscience may decern into tham as they pleis." And sa, efter diuers pertinent protestationnes, he enterit, in his maner, verie fcharplie, solidlie, and oft tymes farcausticlie, he gaiff tham reasoning ther filles, and trewlie played a stout, honest, and fathfull part that day.

And last a grait and large commissioun was giffen for conversioun and reeaving again in the bosome of the Kirk, the Erle of Hountlie with his complices, the diligence therof to be reported to the nixt Generall Assemblie, apointed to be hauldin at Dondie in the monethe of May following ; and all vther maters remitted thervnto.

But in the meantyme this Assemblie, and consequentlie all that flowed therfra, or followed therupon, was esteimed, of the best and most godlie, to be null in the selff, and of na force or effect, for manifald reasones.

1. First, Because it was convocat vnlawfullie, that is, against the lawes of the countrey ordeaning the Generall Assemblies to be apointed be thamselues, with advys of the King or his Commissionars. Bot sa it is that this was convocat be the King against the advys of the Kirk, to preiudge the ordinar apointed Generall Assemblie in St Andros.

2. Because it was nocht till edifie, bot to demolishe the discipline establisched, as was euident be the printed questionnes, casting in dout the haill discipline, therby at leaft to gean sum advantage against the sam.

3. Because it was nocht fensit nor sanctefied be the word of God and prayer, conceavit and done be the mouthe of the last Moderator, Mr Robert Pont, according to the ordour observit in all Generall Assemblies sen the first beginning.

4. Because ther was na Moderator chosine but an, suborne be court, Mr Dauid Lindsay, intrusit himselff, wherof proceidit confusioun and vnaccustomed immoderat behauour.

5. Because the ordinar scrybe being sen the last assemblie departed this lyff,* ther was na scrybe chosine, fworn, or admitted.

6. Because almaist the halff of the Commissionars from Presbyteries according to thair commissionnes difassentit therfra, and protested against it.

7. Because it was efter four dayes deley be flatterie and boſt of Court, be a

* This was Mr James Riche, a godlie, lerned, fathfull, guid, honest man, with whom the honestie and vprightnes of our assemblies is lyk to end ; whosе deathe that yeir, and Mr Andro Moncreiffs, minister at Carell, a godlie, fathfull, and vpright brother, war ominous to the Kirk of Scotland.

few vottes ma, skarflie at last thrawin out, and named ane extraordinar assamble, as it was indeid.

8. Because when it was sett down for ane assamble, ther was nather hallie, graue, nor ordourlie proceeding therin.

9. Because ther was na cleir proponing of maters, bot convoyit and dresfit for the purpose.

10. Ther was na article graulie reasounit therin, nor na wayes reasounit.

11. Ther was nan votted.

12. Ther was nan concludit. Ther was indeid named a certean breithring of euerie province to heir his Maiesties Articles, and giff thair advys to the Assamble; the quhilk being hard in opin and full meitting, was weill lyked of and approvin.

13. Bot the sam thereafter was vpon post haft altered, eiked and peared, and maist confusedlie parbruilyied. And nochitwithstanding of the disaffenting and protesting of diuers breithring against the faming, yit without reasoning or votting, was be the mouthe and pen of an vnchofisn moderator and clark, concludit and put out in wryt.

And sa it was of the grait mercie of God that na mair ill was done there; and that the ill was done, was done in sic a fort as it may for thir manifalld nullities be iustlie estimat as vndone.

1597.—The 27 of Aprill, an. 1597, Mr Robert Pont, Moderator of the last lawfull Generall Assamble, cam to St Andros of purpose to keipe the dyat apointed for the Generall Assamble; bot finding nan convenit ther bot the province of Fyff, cam to the New Collage Scholl, the place apointed for the faid assamble, and ther, efter incalling of the nam of God, and humble confessioune of sine, that haid procured that brak and desolatioun, cravut mercie, and fensit the assamble ther ordourlie in the name of God, taking notes and documents of protestatioun for the libertie of the Kirk.

But alas! even then that libertie began to be almost lost. For thereafter, to vtter it in a word, whar Chryst bydit befor, the Court began then to govern all; whar preaching befor preualit, then polecie tuk the place; and finalie, whar deuotioun and halie behauour honor'd the minister, then began pranking at the chare, and pratling in the ear of the Prince, to mak the minister to think himself a man of estimatioun.

And heir annes to mark the difference betwix the Asssemblies Generall following, and these that past befor. 1. Chryst, be his spirituall office bearers con-

vocat, and apointed tymes and places befor ; now the King, bearing na spirituall charge in the Kirk, vfurpes that allanerlie. 2. Chryst profeidit be his Word and Sprit, directing the Moderator and breithring ; now the King, his lawes and polecie of efteat directes, I will nocht fay controlles, Moderator and breithring. 3. Maters war proponit simplie, and the breithring fend to seik light therin out of the Word of God, be reafoning, conference, meditatioun, prayer. Now, plattes and courses ar wyfle leyit befor, moyenes and meanes ar apointed to bring than about ; all is deuyfit and advyfit in the Kings Cabinet, according therto is the proceeding. Tent is weill tean in publict, in privat, what may fordar, what may hinder the sam, ther is mater to win credit at Court. He is the Kings man, an honest man, a guid peaceable minister, that goes that way ; and they are feditius, troublesome, cappit, factius against the King, as meines or reafones in the contrar. 4. In reafoning, the Word was alleagit, the text fighted, the reafone weyit at grait lainthe and lasour, and according to the waight therof, it bure the conclusioun away be a pleyn force of cleir treuthe ; the quhilk being ans fund out, he that helde the contrar, willinglie and pleafandlie yeildit, and all acquiescit. Now, the Word is ather as a thing knawin and comioun, past and posted ower ; or gif it com directlie and cleir against the leyed purpose, then the Kings man, that is quietest of ingyne, man deuyse a gloze or distingo ; and giff it be infifted vpon, the King himselff mon fall on him, and beare him doun, and put him to silence with reafone, langage, and authoritie. 5. The veritiie was vprightlie and indifferentlie soucht without respect of this fyde or that, this purpose or that, quhilk maid men fattlelie, graulie, and quietlie to bring out thair reafones, and speak thair opiniones. Now, the purpose mon be respected and delt for with hat and contentioun, or they can nocht be thought frak aneuche in the cause. 6. The feir of God, the loue of Chryst, the cair of the Kirk, lerning in scripture, the powar of preaching, the motioun and force of prayer, and the eis and presence of those in whom these giftes speciallie schyned, wrought amangs all, æstimatioun, reuerence, and guid ordour. Now, it is the persone, presence, purpose, fawour, and regard of the Prince that beares out and controlles all. 7. Giff anie had a gift and misflour by vthers of lerning, vtterance, vprightnes, zeall, ernestnes in prayer, force in exhortatioun, it was spyd out and speciallie employed be consent of all at these assemblies. Now, the plattes ar leyed whow nan fall haue place bot sic as serues for the purpose. 8. Giff au offensiu word or gesture haid fallen out in a brother, it was incontinent censured, and redressit. Now, gif a treuthe be vttered frilie and in zeall, it

is met with a squalerly, and he that is for the Kings cause, may vse what countenance, gesture, and langage he pleis. 9. And votting was wount to be vsit for na vther purpose bot to testifie an vninersall consent and agriment in a cleirit and found out veritie, sa that skarflie yie wald haue fund an non liquet, because that tyme and all meanes war granted and vsed for resolutioun. And now, reasoning is vsed but for the fasone, and na thing is sufferit to com in determining, bot that quhilk is sure to be born away be maniest vottes, and therfor the catalog of Commissioners man be pverfed, to ken wha is with ws, and wha is against ws. 10. In end, the end of the assemblies of auld was, whow Chrysts kingdome might stand in halines and friedome. Now, it is whow kirk and relligioun may be framed to the polytic esteat of a frie monarchie, and to advance and promot the grandour of man, and supream absolute authoritie in all causses, and over all personnes, alswaile ecclesiastical as civil.

Sic an Assembly then as this, first cam in, and was haldin at Dondie the . . day of May, 1597. In the quhilk the twa chieff purposes was, ane to relax from excommunicatioun the papist Erls, ane vther to gett the Articles, alleagit concludit in ane Generall Assembly at Perth, declarit and ratified at that present assembly, and as far furthe further as might be atteined vnto. For preparatioun to the quhilk, the King perceaving the estats of the ministers of Edinbruche, and of Mr Dauid Blak to be mikle meined, for purchassing ther fauour and forderance to his purposses, he heires sic as trauelit in thair cause, and makes his awin men of the ministerie till obtein sa mikle at his hand as to bring the ministers of Edinbruche to his conference; efter the quhilk, he grantes them to be relaxit from the horn, and libertie to do thair escares abrod as frie subiects, yea to come to Dondie to the Assembly to knaw farder of his mynd. In lyk maner to Mr Blak licence from his warde to com to Dondie.

Also ther was a grait plat leyed, and mikle ado vsit, (plewing alwayes with our hiffers,) whow to gett a Moderator meit for the purpose. For this effect, Mr Thomas Buchannan was woun be the grant of a verie weill lyked sutt for the guid Lord Lindfayes relaxing and restitutioun, wha haid at tutorie, in a mauer, Mr Robert Rollo, Principall of the Collage of Edinbruche, a guid, godlie, lernit man, bot felon sinfull and pusillanimic, and sa as he was easelie caried with counsell, sa efter the assembly was lawfullie fensed be the doctrine of the last Moderatour lawfull, viz. Mr Robert Pont, and a clark chosine, viz. Mr Thomas Nicolsone, it was drifted and weiried be the Kings command till the coming of the said Mr Robert Rollo, nocht being present at the first; and then be the foreprouydit fure course of maniest vottes moyennit be manie

and grait persuasions and motiues vfit with the breithring bathe in publict and privat, the said Mr Robert was declarit Moderator; whom, when the King and his men haid dressit for thair purposes, the Assemblie is keipit frequentlie, imperatore presidente, with grait congratulatioun.

With this all men of anie mark or valour was practisid be Sr Patrik, and sic as war alreadie woun, and brought to be acquainted, and to confer with his Maiestie. This was the exerceise morning and euening diuerse dayes. On a night at evin, I sittynge at my supper, Sr Patrik sends for me to confer with him in the kirk yead. I, raisynge from supper, cam to him. The mater was anent my vncle Mr Andro, whom the King could nocht abyde. I wald do weill to counsayl him to return ham, or the King wald discharge him. I answyerit it wald be bot in veau to me fa to do, for he wald nocht tak that counsayl; and gif the King wald vse his authoritie, he wald suffer patientlie, bot I was certean that deathe wald nocht cause him do against his conscience. "Surlie," fayes he, "I fear he suffer the dint of the Kings wrathe." "And trewlie," said I, "I am nocht fearit bot he will byd all." Returning to my vncle, whar I left him at supper, I tauld him, whase answere I neid nocht to wrait.

Vpon the morn befor Assemblie tyme, I was commandit to com to the King, and Mr Andro withe me, wha, entering in his Cabbinet, began to dell verie fearlie with my vncle; bot thereafter entering to twiche maters, Mr Andro brak out with his wounded humor of fredome and zeall, and ther they heched on till all the hous and clos bathe hard, mikle of a large houre. In end the King takes vpe and dimisses him fauourablie.

The things that war done at that Assemblie I can nocht exactlie recount. Ther was, at the chosing of the Clark, an ordonance, that at the penning of euerie Act ther shold be certean brether with the Clark, wharof I was an, and Mr James Nicolsone an vther; bot whill as I cam till attend, they war commandit to com to the King with the Minutes, and fa I gat nocht acces againe. Also it was ordenit that all shold be read in publict befor the dissoluing of the Assemblie, bot nocht keipit.

The Articles proponit at St. Jhonstoun, and answyerit, war hard again at this Assemblie. It was schawin and verifieth to the Assemblie, whow they haid past, bot little mendit ther; whowbeit a guid number of guid honest breithring did honestlie ther part as they might.

The Lords excommunicat war be a worshipfull commissioun ordeanit to be relaxit, and that be a few vottes ma, efter sic reasoning, as when a speciaill frind askid me, coming out of the Assemblie the Sessioun befor, to schaw him

my iudgment in effect becaufe it dependit on his credit, whither I thought they wald be ordeanit to be absoluuit at that tyme, I tauld him, as I thought, that in my iudgment they wald gett na absoluutioun at that Assemblie nor the nixt, till they kythed better fruiets of repentance. Bot by votting and dealling the Kings will was wrought.

The ministers of Edinbruches mater and Mr Blak, I refer to thamselff.

Mr Jhone Lindsay, Secretar, intendit an accusatioun against Mr Robert Wallace, minister of St Andros, befor his presbyterie, wha was ther challangit also, bot all these ar leiving, and can declar thair awin causses better nor I.

In end was deuyfit a certean Commissionars, to haue powar from the Assemblie to convein with the King at what tyme and place his Maiestie sould requyre, to keipe concord betwix the Kirk and King, and to intreat of all maters that might serue or apertein to that effect. The quhilk, as experience hes provin sen syne, hes deuoluit and transferit the haill powar of the Generall Assemblie in the hands of the King and his ecclesiastic counsell these Commissionars; for bathe in Generall Asssemblies and without they rewile all.

In the monethe of Junie, immmediatlie efter his retourn from the Assemblie, the King enters in practise with his Commissionars conveinit at Falkland, and calling the presbyterie of St Andros, reducit a sentence of depositioun pronuncit against Mr Jhone Rutherford from his ministrie of Kinnouchar be the faid presbyterie, and approvin be the Synod of Fyff. The quhilk, nochtwithstanding, I am certean was ratiefied in the heavines, for he never did guid in the ministerie sen syne.* The faid Mr Jhone purchaffit his court be calumnies and dilationnes of Mr Dauid Blak and his ministerie.

And within a fourtein dayes thereafter the King commandit Mr Jhone Lindsay to com to St Andros, (as the faid Mr Jhone allegit,) and intend the prosecutioun of his actioun against Mr Robert Wallace befor him and his Commissionars, takand it out of the hands of the Presbyterie.

Mr Robert was to teatche vpon the morn efter the Kings coming, according to the cours of his office in the ministerie of St Andros. The king coming to his doctrin, heires him till he cam to applicatioun, at the quhilk he interrupted him and spak against him publiclie. For the quhilk, all vthers being sylent, Mr Andro Meluill rebukit the King maist fcharplie, thretning him with feirfull judgments gif he repented nocht, and those Commissioners of the Kirk, and his particular ministers also, for nocht discharging a fathfull and maist necef-

* And now hes renounced the ministerie and taken him to be a mediciner.

far dewtie to him in that respect. Thus God assyld his fervant wunderfullie, nochtwithstanding he knew that the cheiff purpose of thair coming was against him. For his cause they intendit a visitatioun and reformatioun of the Vniuersitie, they fought out all they could gett or find against him :* I saw befor the King lying, and thereafter haid in my hand, a quare of peiper of calumnies in fear wrait giffen vpe to the King. They called him diuers tynes, they leyed diuers things to his charge, they hard all his mislykers, euill willars, and sic as haid anie complents against him ; bot God was sa withe him, with sic courage, vtterance and powar of his image, that they could do na thing to him in end, but mak a new chose of the Rector of the Vniuersitie. At the quhilke, according to the custome, he willinglie dimitted his office, wheroft he wald haue gladlie bein quyt for manie causses, namlie for that it importeth a mixture of the ciuell magistracie with the ministerie ecclesiastic, war nocht from yeir to yeir the haill Vniuersitie haid burdenit him therwithe. And yit they fearit sa the publict opinioun, that they gaiff him ane office als honourable and mair fetting and aggrieable to him in all respects, to wit, to be Dean of the Facultie of Theologie, the quhilke indeid they could nocht giff by him to nan vther bearing euer the fam in effect, without compear or matche for his incomparable lerning ; and yit of that quhilke they behoued to do of necessitie, they wald moyen thanks bathe at his hands and the comoun aestimatioun.

As they wald haue thankes in this, sa wald they in the mater of the ministerie of Edinbruchie, for whom they sufferit them to be futed and intreated that they shold be enterit againe euerie an in ther awin roumes, and that to thair fenerall flocks with a new stampe of impositioun of hands. Bot all this was to the wrak of the thrid, viz. the ministerie of St Andros ; that that being done, the rest might be the easier prey as occasioun serued thereafter. And sa Mr Robert Wallace was proceidit against and remouit from St Andros be sum form of kinglie commisionar proceeding and proces. Bot Mr Dauid Blak was neuer amnes called, and yit of mere kinglie powar it behouit him to be debarrit St Andros and tak him to an vpeland roum, or then want all roum in his native countrey ; and with post diligence summarlie Mr George Gladsteanes placed in his roum.

To receave Mr Robert Bruce, minister of Edinbruche, and giff him imposi-

* Ther was a number of strangers, Polonians, Dences, Belgians, and Frenchmen, schollars, wha at the fame of Mr Androes lerning cam to the Vniuersitie of St Andros that yeir, and war resident within the fam, quhilke crabitt the King mikle, and restranit his purpose against him. This is remarkable for Gods prouidence.

tion of handes, war apointed be his Maiestie and Commissionars, Mr Thomas Buchaiman and Mr James Nicolsone, wha apprechendit sie a feare of leying on of the handes of the peiple vpon tham,* that it stak to thair stomak all that yeir efter hend; and was the occasioune of a verie faschiue antipathie and contradictione betwix the Ministers of Edinbruche and the Commissionars, whom gif the King haid nocht stoutlie with might and meau assysted, the said Commissionars haid gottin lytle thank, and all thair awin trauell at the mixt Generall Assembly. And as it was, they spak na thing les thanselues, bot that they haid gottin payment for thair trauell of that coyne and streak.

About the sam verie tyme that the King interrupted Mr Robert Wallace, and vndid the ministerie of St Andros, ther was an erthquak quhilke maid all the north parts of Scotland to trimble from St Jhonstoun throw Athall, Bredalban and all these hie lands to Ros, and therin and Kinteall, quhilke was fchawin me for certean be sum of our Merchantes wha war in Ros and Crommartie firthe for the tyme; and as the countrey peiple ther reported it to myselff, being directed that sam yeir in the monethe of October be the King and Generall Assembly, to the visitatioune of the Northe.

This maid sie as haid red the storie of the King of Iuda, Vzzias, to remember, whow that when he at a solemne feast vsurped the Preistlie office, and went in to the Temple to offer incense on the Golden Altar, the Lord sent a mightie erthquak quhilke reased the halff of the montean Eroge, situat on the southe and west of Jerusalem, and caried it four stades, that is, halff a myll, toward the Est, and lighted on the syde of the Mont of Offence, condamnit the hie way, and spilt all the Kings Gardings. Therwith also the temple reaue, and a beam of the sunne coming throw strak the King in the face wharby he becam leprouse, and sa be the preists was cast out of the temple, yea of his kingdome, and finalie died of melancholie and greiff, as wryttes Josephus, lib. 9. Antiq. Jud. cap. 11. Wharof also by the storie of the kings, Amos and Zacharie the prophetes mentionnes. Anent the quhilke this dix-huitaine was maid :—

Vziah king contented nocht to bruke
The ciuill fword of Judas gouernment ;
Bot pristlie office prouudlie vndertuke
Till offer incense at the altar bent.

* The peiple of Edinbruche was almost in an vproar that day, at least the Commissionars war effrayit of it.

God schuk the Erd, and holie temple rent,
 And maid a montan skipe out of his place ;
 (Of feirfull wrath a' feit maist euident)
 Whilk kinglie gets and gardings did disgrace.

The King him self with Leprofie in face,
 Was strucken sa for schanles facrilage,
 That he was forl't, with manie loud alace !
 To quyt his crown, and die in hermitage.

King James the Saxt, this yeir thow fast aspyr's,
 Ou're Chryft, his Kirk, to compas thy defyr's.
 O wey this weill, and heire exemple tak,
 Lest Chryft, wha this yeir schuk thy northwaft parts,
 And withe eclipfed Sun amaf'de the harts,
 For kings to com thie iust exemple mak.

A heavie fact for all the hartes of the godlie and honest, and maist detestable, traterus and crewall in respect of the deuyfars and committars, fell furthe vpon this alteratioun of the ministerie of St Andros. For the forementioned malitius, craftie misfrewlars of the citie, seing now the auband of that ministerie remouit, and all sic as lyked of the best ministers to be mislyked at Court, and that they haid gottin a ministerie that wald go throuch with thair factioun, they steyr vpe and incitats four deboshit young limmers, and wattes that maist notable man amangs all the merchants of St Andros, and for godlines and vertew nocht inferior to manie in the land, James Smithe, as he was coming ham at night from the cost syde, and crewallie demeanes and murdares him. The guid honest man was maist innocent of anie cryme or wrang done to anie, as we schew befor, (whowbeit persones led with the sprit of that murdarar and liar from the begining, nocht contented to haue murderit his body, presses yit to murdar his guid fame, bot in vean, amangs the childring of godlines and treuthe,) and thinking it was bot gear they fought, was resolute to haue bought pace with large soumes ; and for aggriment therament the King himself haid apointed the day following to be keipit be frinds and a commisionar directed from him expreflie for that effect, and thus vnder tryst was cut of. Ther was never a cais that befell a man that woundit my hart sa fare, and east me in sa terrible a tentatioun of doutting of the prouidence of God, seing sa guid a man left in the hands of sa vyll lowns. I knew the innocence and gudnes of the man sa weill, the vynes of his maist wicked enemies, and the veritie of his cause. I was even drounde, a certean dayes, even almaist in

a deadlie and fences dispear, till my deir father of mercie and God of all consolation haid pitie on me, and brought me in the light of his sanctuarie, and maid me better to knaw and beleue therby, that ther was a hell prepared for the wicked, and a heavine for the godlie heirefter; and all the rest of the pointes of that maist deipe and confortable doctrine of his prouidence.

I haid a grait ceare of that mans esteat for the onlie reasone befor schawin; and seing that alteratioun coming on, I often said to him, that he haid a thing graitle for his confort, that the cause of Chryft and his Kirk in Scotland was sa ioyned with his, that sa lang as the an went weill, I sould warrand the vther, bot when the an alterit I fearit the vther. And often hes he answerit me, that was over grait honour for sic a vyll worme; and that maist gladlie wald he tak his part in the hardest fort as in the best. At the tyme of that alteratioun I was mikle and verie instantlie vrget be the King to mak the sermon at the receaving of Mr George. Fallon leathe was I, and soar was it against my hart for manie weghtie reasones, bot seing tha guid honest men was at ane extream poinct of wrak, hauing ane interlocutor of the Sessioun past against than of ten thowsand mark, quhilk tendit to thair vtter hearfchipe, I indented with the King for the staying of that decreit, and composing of that mater, (wherin I haid sa lang trauelit with his Maiestie,) I wald condicend to do that quhilk vtherwayes my hart could nocht suffer me to do: For I thought ther could be na ill don in teatching the Word trewlie; and I thank God therin I satiffeid my conscience, bot the doing of it, at that tyme, and by sic a compaction, was a grait huik in my hart, and wrought fear remorse at the newes of his deathe. Bot as the cerfar of harts and reanes knawes the overthrow of that ministerie of St Andros was a heauie overthrow to the ioy and pleasure of my faull, sa far was I from art, part, read, counsall, consenting therto, or allowing therof. And wheras I tuk grait peanes thereafter in placing of Mr Blak at Mr George kirk, I did it because I kend the fathfull, honest, brothers danger; for the King and Commissionars bathe war carles of him, and defyrit nocht better nor to cast him lous on his awin default (as they wald alleage), that throw neceffitie he might be compelled till abandone the countrey.

James Smithe was my deir frind whill he leivit, and from whom I parted in my awin hous about twa houres befor his flauchter, with als grait sweitnes and ioy of hart, arrissin of a heavinlie conference, whilk haid stowin twa houres from ws or we was awar, as euer I haid in this warld; during the quhilk me thought that he and I bathe was caried from the erthe and delyting our faulles in that lyff and glorie purchassfed be the deathe of the Mediator and

Sauour Jesus Chryſt; till Mr George Mernſe, bailyie of St Andros for the tyme, a quid ſimple man, and his frind, cam and tuk him out of my maift hartlie embracing, fear againſt my will, for I was determined to keipe him with me that night, and go with him to St Andros on the morn for keiping of that tryſt of agriment apointed be the King.

Gif the reidar be holelie affectionat in trew and godlie frindſchipe, he will nocht lothe of the poeticall paſſioune quhilke pleafit and eaſit me for the tyme; and therfor for my frinds fak I can nocht ſuffer to pearishe, whowbeit bot a dwabbling countrey ryme, meittar to be ſwipped away with the mouse wobbes, nor byd as a picture in the palace of Apollo.

A dulfull Lamentation for Sin, quhilke hes procurit the thralldome of the Kirk, and crewall murdar of James Smithe, Merchant and Citiciner of Sanct Androſe. Sept. 1597.

(With the toone of “ Alas, I die,” etc.)

Alas ! the tyme, that euer I did offend
Againſt thy hielie and dreidfull mageſtie ;
Alas ! the yeirs and feaſons I haue ſpend
In erdlie tourns and warldlie vanitie ;
Alas ! the mountis, alas ! the wkes and dayes,
That I conſum'd in fooliſhe ſports and playes.
Alas ! alas ! for verie greiff and paine ;
Alas ! for ſin, alas ! for ſin againe.

This pretius loſs, quhilke I fa feare lament
Withe murnfull mean, is of the tyme of Grace,
When God fa lang his Gofpell till ws lent,
Till offer lyf with euerlaſting peace
For all repentaſt, fathfull, halie ames :
This wounds my hart, my flaiſhe, my blud, and beans.
Alas ! alas ! etc.

I may lament with manie loud alace !
I may regrat with manie reuthfull reare,
The lichtleing of the fauour and the grace
Of thie, my God, alas ! with ficheſe feare :
Whare grace is gean, what reſts but mortall greiff,
With dulfull deathe, and wa without releiff.
Alas ! alas ! etc.

And yit, the graitest mater of my greiff
 Is nocht this heauie saull with pean repleit,
 Bot that my finnes hes wrought sa grait mischeiff
 To crabe my heavinlie father, deir and fweit ;
 And moue him nocht to speare his erthlie glore,
 His deirest Kirk quhilk did this Land decore.
 Alas ! alas ! etc.

For whare the feeter of thy Chryſt did gyde,
 And gouern be his Word and Ihalie Ghaste,
 It is contemn'd, alas ! and fet afyde,
 And fantasies of flaishe for it is plaste :
 Sa fin gets not his iuft and frie rebuik,
 The godlie grones, the wicked proudlie lnik.
 Alas ! alas ! etc.

The standart of thy trenthe is troden down,
 And lies, and falthod hes the vpperhand ;
 Restor'd again ar Trator, thiff and loun,
 And honest men ar murdrin in the Land :
 Whar Chryſt did gyd, now Court does gouern all.
 O wratched ceafs ! O miserie and thrall !
 Alas ! alas ! etc.

But na thing mair effrayes and terrifies,
 Then the renewing of that Conenand :
 At grait Affembly, Synods, Prefbyteries,
 And all our Kirks, bathe vp and down this land,
 Whare monie woued, and promif'd till amend ;
 Bot vthers hiche in rank did vilipend.
 Alas ! alas ! etc.

The purpoſe therof waſ to purge the land
 From filthie fin, that God therin might dwell :
 Bot Sathans fleaues wald na wayes vnderſtand
 That guid intent, nor yit the purpoſe tholl :
 And ſa this tow hes put vpon our rok.
 And brought our fredom vnder boundage yok.
 Alas ! alas ! etc.

And euer alas ! for scham and weillawa,
 Even we our selfs, wha promis'de all the best,
 Be feir and flatterie caried clein awa,
 Permits thy spreit in ws to be repreft.

Yea, sum in hart, are led a contrar course,
 Of all this wa, the fontean and the fourse.

Alas ! alas ! etc.

Sa, by that heape of hynous finnes before,
 Whilk cry'd a vengeance to the heavinnes hie,
 We haue incenite the mightie King of glore,
 Be brak of promise, and withe the periurie :

Till ather quyt his justice and his right,
 Or them to caft ws clein out of his fight.

Alas ! alas ! etc.

And sen the frie rebuk of sin is gean,
 And of our censures the feueritie :
 The Papits, Atheift, mockars euerilk an,
 And beastlie flaues to sensualitie,
 At fredome now they vant and work thair will,
 Reuyling God, his word, and servants still.

Alas ! alas ! etc.

FINIS.

J. S.

A crewall deid that heirvpon enfewed,
 With woundit hart I wofullie record,
 That all the giltie greiwlie may rew'd,
 Haft for to render recompence, O Lord ;

I mein the murder of that meakles man,
 Amang tham all St Andros did belang.

Alas ! alas ! etc.

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Guid James Smithe, thy fathe and feir of God,
 Thyn honestie in lyff and conuerfation,
 Thy vertues rare difseminat abrod,
 And weill bekend throw manie Christ'an nation ;
 Thy gentilnes and trew humilitie,
 Thyn vpright meineng and fidelitie.
 Alas ! alas ! etc.

Thy courtesie, thy fasones fear and fyne,
 Thy dealling iust and square can naine concell,
 Thy kyndnes, frindschipe, and thy spreit devyne,
 In lyking polecie and comoun-well :
 Thy loue of right, and hatred of all wrang,
 Excelling all thy citicimes amang.
 Alas ! alas ! etc.

Bot specialie, thy lyking of Gods word,
 And interteining of his fervants trew,
 Maid Satans flaues to tak the blodie fword,
 And strik tha strakes, qubilk they fall euer rew.
 They did pretend a forgget caufe of fead,
 Bot verelie thy vertew was thy dead.
 Alas ! alas ! etc.

For certeanlie thou was an innocent ;
 To God and man approued weill be tyme ;
 Altho malicius greidie men war bent
 On thie, maist fallie, for to lay a cryme,
 Thair consciens ay the contrar did tham tell,
 As they ar yit convicted be tham fell.
 Alas ! alas ! etc.

For why the ground of stryff and deadlie fead ?
 It is from Sathan sen that first he fell,
 Whase sprit the wicked reprobate does lead,
 And maks tham first to hat the Lord him self ;
 And syn abhore sic as him lounes and feirs,
 Whase sprit and lyff is contrarie to theirs.
 Alas ! alas ! etc.

Invy and malice, lang inueterat,
 Did bowden in the breift of craftie men,
 Withe Satans vennom haill intoxicat,
 As God at laft will mak the warl to ken ;
 Wha houndit furthe thefe ratches vnder night,
 On Lambe alan, haill four to set thair might.
 Alas ! alas ! etc.

And that at vnawars behind his bak,
 They interpryf'd thair limmers crewaltie,
 Quhilk feuldart lyk they durft nocht vndertak ;
 Sic was his manhead and actiuicie :
 When he was passing lyk a feakles lam,
 Thefe crewall craftie wolfs vpon him cam.
 Alas ! alas ! etc.

Wa to yow, foolishe, filthie, feible fallows,
 Yie ar mad faggetts to the fyre of hell.
 Lyk lowns and limmers, your carkathe for the gallows,
 Your cursed faull for Beelzebub him fell.
 As vagabounds, lyk Cain, to be kend,
 Till that yie mak a maist vnhappy end.
 Alas ! alas ! etc.

Fy ! on the limmer Lindsay, by the leauie,
 Thow might haue clam'd sum kinred by thy name,
 Bot making thie to flaues a filthie fluae,
 Thou'rt blotted out with euerlastig feham.
 Ah ! fluae to Satan, and to flauelishe beasts :
 Ah ! flashar tyk, whom all the land deafeats.
 Alas ! alas ! etc.

Yie venturars beveall his Tragedie,
 Yie kend him euer godlie, guid and wyfe.
 Yie mariners and tradars be the sie,
 Amang your merchants he haid eu'r the prife,
 All honest men, all burgefles of towns,
 Will mein his ceafs, vnles they be bot lowns.
 Alas ! alas ! etc.

But maist of all the honest pure will mis
 His merchandise with mercie euer mixt,
 He gat a thowfands benefisone and blifs ;
 They wanted nocht wha kep't thair tym affixt.

Yea manie an, he quat full liberallie,
 That was by hasard put to pouertie.

Alas ! alas ! etc.

O Kirk and King whow gratlie ar yie wrang'de !
 Alas ! for losing of fa rare a man.
 Gif hounders of sic knaues war tean and hang'de,
 War in compear a wildgufs for a wran :
 A better subiect, nor a better fone,
 Haid nocht the King nor Kirk this land within.
 Alas ! alas ! etc.

Then if yow will eschew the vengeance grait,
 Of feakles blud that ower this land does hing,
 Tak pean to purge ; fet heir your harts delait ;
 Think this beseats a godlie kirk and king.
 For, gif that therin yie be negligent,
 I am fure to leat yie fall it feare repent.
 Alas ! alas ! etc.

And thow, O Fyff ! fa filthelie defyl'de
 Withe fore thought fellons bludie crewaltie,
 I rather be a stranger far exyl'de,
 Nor Erle, or Lord, or baron, into thie :
 Vnles thow kythe thir murders to deteaft,
 That in thy Waft, this vther in thyne Eaft.
 Alas ! alas ! etc.

I red thie, therfor, dull for Dunnibirsfall,
 And for St Androfe now, to sobbe full fear,
 Or thow fall feill thy iudgment, scharpe as thirfall,
 Vpon thy bak, and in thy buttoks bear :
 For why whar feakles bluid fa fast cryes out,
 The righteous God mon punishe ther, but dout.
 Alas ! alas ! etc.

Bot O St Androſe ! ſearlie fall thou rew
 The tym that thou brought out that wicked race ;
 For thou fall drink of that quhilk thou did brew,
 With mikle wa, and manie loud alace !

For fure thyn eis fall verelie behauld,
 What euer thy fathfull paſtors to thiē tauld.
 Alas ! alas ! etc.

And namlie yie, wha lauching in your fleiue,
 Now makin this mater feage vnto your drink ;
 For furlie God fall then his awin releiue,
 When yie your craft and malice fall forthink.

Lauche on, and ſport yow with your guid ſuceef's,
 Our God is in heavin, wha fies, and will redref's.
 Alas ! alas ! etc.

Bot weil's thiē weidow, ſuppoſed miſerable,
 God giue thiē grace to knaw thy happiness.
 The deuill hes done miſcheif intolerable,
 Yit God his graittar graidnes fall exprefs.

Whilk thou fall find with wonderfull delyt,
 To thair miſcious wicked harts diſpyt.
 O conforſt ! conforſt ! ſtedfaſt to remean.
 O conforſt meit to mitigat thy pean.

God hes reteir'd thiē houſband to his reſt,
 And him inrol'd, for to mak out that number
 Of righteuous martyrs whom he loues ay beſt,
 Into thiē lyff perſew'd with croſs and cumber,
 Beneathe that Altar bleſſed faintcs amang ;
 Whilk cryes, Haſt Lord, reuenge our bluid and wrang.
 Thair cled in whait he plesand fall remean :
 O conforſt meit to mitigat thy pean.

Bot certeaneſie God fall thiē houſband bie,
 And father to thiē childring an and all ;
 He fall yow freethe from all thiſiſerie ;
 He fall yow heir, and giue yow hart to call.
 He fall yow daylie grace and bleſſing fend ;
 He fall yow gyd vnto that bleſſed end.
 O conforſt ! conforſt ! ſtedfaſt to remean.
 O conforſt meit to mitigat thy pean.

Deir damifelles ! leue af your dreirie mean,
 And grow in godlines to womanhead ;
 Yie fall nocht lie lyk orphelings alean,
 Altho your erthlie father now be dead ;
 Your heavinlie fathers guidnes yie fall feill ;
 He fall yow touchar all, and marie weil.
 O confort, etc. etc.

Thow bonie boy, conceaued and brought vpe,
 Miraculuslie by anie expectation,
 Into thy youthe, reiofe to tholl the whupe,
 Thy God falbe thy scheid and preferuation :
 He fall thie blifs, and mak thie sie at ease,
 A feirfull curs on all thy fathers faes.
 O confort, etc. etc.

Sa, efter God hes maid yow meit for him,
 Be all your suffrings and tentationnes.
 He's mak yow on the ledder Chryst to clim,
 And end your greifs and tribulationnes,
 Surmounting far the skyes and sternes bright,
 Yie's enter in the Lords aeternall light.
 Ther meit with him and neuer part again.
 O confort meit to mitigat your pean !

Now Chryst our King, triunphar ouer the deuills,
 Ou'r fin, ou'r deathe, ou'r hell, this wrold and all,
 Behauld from heavin thir maist mis'cheiws euills
 And heire the plaint of sie as on thie call.
 And ather stainche the rage of thair impyre,
 Or come and cast them in aeternall fyre.
 O com ! O com ! O com ! without delay.
 O com ! and judge, Lord Jesus, we thie pray.

AMEN.

In the monethe of October thereafter, with a heauie hart, grait pean in body
 be a distillation fallin on my teithe, and with grait expences, I entered in
 iorney with the rest apointed, and visited the provinces of Aberdein, Murray,
 and Ros. At ther Synods and Presbyteries we tryed the ministers, particu-
 larlie in doctrine, knawlage and lyff: Sun we deposit ; sum we admonished ;

fun we incuragit ; manie we helped in ther gleibs, manses, and leivings. We delt with all the noble men and cheiff barrones for prouyding of thair Kirks, be doctrine and privat delling, and gat subsciptionnes to the particular prouisionnes sett down in wrait anent euerie Kirk. Wherin the penitents recentlie receavait past before be guid exemple, the Erles of Hountlie and Arroll, because they war nocht yit restored in Parliament ; but sensyne I heir litle of the performance. But therin MakinToshie warred all the rest, wha meitting ws at Ennernes, sett down the plat of all his Kirks with sufficient prouisioun, and when he haid done, he subferyvit it with his hand before ws, and said, " Now it may be thought I am liberal," fayes he, " because na minister will venture to com amangs ws, therfor get me men and fey me, and I will find sufficient cautioun for saifftie of ther persones, obedience to ther doctrine and discipline, and guid payment of thair stipend and interteinment in St Jhonstoun, Dondie or Aberdein." And indeid I haue euer sensyne regraged the esteat of our Hielands, and am sure gif Chryſt war preretched amangs them, they wald scham monie Lawland professours, and gif peanes war taken bot als willinglie for winning of tha faulles be the prince and pastors to plant ther Kirks, as ther is for wrakking and displanting of the best constitut, Chryſt might be preretched and beleiuied bathe in Hielands and Bordours.

In that iorney, be occasioun of conference be the way with S^r Patrik Murray, Mr James Nicolson, and Mr Piter Blakburn, I sineld out the purpose of erectioun of Bisches againe. The quhilk, coming to Edinbruche to the parliament in the monethe of December, I fand planlie going to wark, and therfor left my litle court commissionarie, and all fordar dealling with them in anie course or purpose, and reteired my selff hain to my awin calling. From the quhilk, whowbeit I was often absent of before, occupied euer in comoun causses to my grait peanes and spending of all I haid, yit I haid confort in my conscience and ioy in spreit thereafter, remembering fun guid done to the contentment of the godlie. But when I perceavait my peanes and expences to be dowblit, and to reapre na thing in end bot greiff of mynd, and euill estimatioun amangs guid folks, I thought it hie tyme to reteire. And yit twa turnes fell out that tyed me, as after we will heir.

At the parliament in December, the mater was convoyed and brought in this manner. The Commissionars, in nam of the Kirk, sought be petitoun a vott in parliament, wharof they thought they haid sufficient warrand, because it haid oftentymes, yea almost at euerie parliament, compleanit, that men fatt and votted in parliament in nam of the Kirk, that nather bure office in the

Kirk, nor haid anie commissioun therfra. The Abbots, Priours, Lords of Sessioun, and sic as they drew of the Nobilitie, war against the Kirk; yit be ernest delling of the King, wha haid promist mikle guid to be done to the Kirk at that parliament, they condisend and aggreis, that sic of the ministerie heirefter, as his Maiestie sould promot to the dignitie, office, place and title of prelacie, bischope, abbot or vther, fall hauie vott in parliament, siklyk and als frilie as any vther ecclesiasticall prelat haid at anie tym bygean, etc.

Now this, forsuthe, was a grait benefit for the Kirk obteined at that parliament, when the papist Erles war restorit, and for the quhilk the Kirk behoued to receaue than in favour. For the Kirk had lyen long in contempt and povertie, quhilk the King and his commissionars foar pitied, and this was the way to mend that: To gett of the godliest, wyflest and best of the ministerie, vpon the Counfall of the Realme, conventionnes of Esteattes and hicheft Court of Parliament, ther they sould reasone and vott in ther awin causses, and bring hame againe the Kirk leiving, and nocht stand at the durre geiffing in peapers of petitiones, and skarflie when they haid iaked on manie dayes, gott fa mikle as a fear answer. And indeid, gif warldlie honour and ritches haid bein to be sought for to the Kingdome of Chryſt, as it was, and is of the Antichryſt, or gif ther haid bein honour and ritches to be gottin in Scotland, euen bot sic as was wount to be to these tytles, dignities and offices of prelates, I wald haiff easelie bein moued and caried away with these arguments, wanting the grace and government of Gods spreit; bot Chryſt teatching ws, and making ws to teatche his peiple the contrar, and the peiple in sic a cleir light of the Gospell feing and spying the wandring away of ther gydes in the mift of Court vanitie, and therfor the mair esteimed ther, the mair dispysit and contemptible befor than, and the les able for anie guid ædificatioun to the conscience, maid me altogidder to avoid and abhore it. And heir again my forsaid commilito and I war in contradictorie opiniones.

Our Synod of Fyff convenit in St Andros in Februar following. To it was Sr Patrik direct from the King to moyen for the mater of Bisches. It was far and fearlie brought about with a Letter theranent from the Kings Maiestie to the Presbyteries. Item, an vther from the Commissionars with a copie of the Act of Parliament, schawing whow hardlie it haid obteined by the Kings grait peanes and authoritie at the hands of the Lords of Articles, and what commoditie might therby com to the Kirk. Thereafter the questioun was propounit, Gif it war expedient and profitable for the Kirk, that the ministers sould hauie vot in parliament for and in nam of the Kirk. The quhilk seim-

ing guid be maniest vottes of the breithring to be answerit affirmatiuè, I planlie discouerit vnto thaine the purpose, to the grait offence of the Kings Commisionar, schawing tham that it being annes fund profitable and expedient, that ministres shoulde vott in parliament, these ministres behoued to be bischopes and prelates, or els they wald nocht be admitted to vott; and sa we shoulde fall to wark and big vpe bischopes quhilk we haid bein all our dayes dinging down. Mr Andro Melwill infisted herin in his vehement maner; wha taken vpe rudlie be Mr Thomas Buchanan, that he shoulde nocht haue place in the Assembly, (meining because of the misfordour quhilk the King and Commissionars haid maid in the Vniuersitie, debarring the maisters therof, namlie of Theologie, from the Assemblies), he answerit, " My professioun was to resolute queſtionnes in the Kirk of God out of his Word, and to reafone, vott and moderat in Assemblies, when your was to teatche the grammar rewles." Quhilk anſwer contented and moued the breithring verie mikle. Efter the quhilk Dauid Fergusone, the auldest minister that tyme in Scotland, spak graulie, cleirlie and at lainthe, whow the corruptiones of that office of Bischopes haid bein espyed be the Kirk of Scotland from the begining; what pean haid bein taken bathe in doctrin from pulpites and in assemblies, for purging and alluterlie putting away therof. And now he perceavit a purpose till erect than of new, conveyed in sic a maner as he could compear to nathing better nor that quhilk the Grecians vſit for the overthraw of the antient citie and kingdome of Troy, busking vpe a braue hors, and be a craftie Sinon persuading tham to pluk down the walles with thair awin hands to receaue that in for thair honour and weilfear, quhilk feruit for thair vtter wrak and diſtructioun. Therfor he wald, with the breithring that haid giffen guid warning, cry, Equo ne credite Teueri.

Mr Jhone Dauidſone, an of the antient fathers of the Kirk, was present with ws at that Assembly, and mightelie and grauelie warnit, informit and movit the breithring. Amangs the rest he said mirrelie, " Busk, busk, busk him as bonilie as yie can, and fetche him in als fearlie as yie will, we sie him weill aneuche,—we sie the hornes of his Mytre."

In memoriall wharof this Decateſſarad was maid, when the mater wrought fordar on thereafter :

By Pallas art the Grecians built an horſ,
Als hudge as hill, presenting him to Troy,
And craftie Sinon, taken as par forſ,
Perſwadit them to brak thair walles with ioy

Be thair awin hands; this horfs for to convoy,
 And set him vpe in thair maist sacrat place:
 Bot therout vshing capteans did distroy
 With fyre and sword thair citie foone, alace!
 Tho Dardan prophets ery'd and bad thane cease,
 Alluring thane to work thair awin releiff:
 Yit foolithe madnes spuilziet thane of grace,
 Sa God, for sin, brought on thair last mischeiff.
 This horfs, this Simon, and this Troian fak,
 Methinks I sie, whill we our Bischops mak.

In that Februari, betwix the Synods Provinceiall and Generall, was that maist conspiciuus eclipse* of the Sunne, quhilk strak all creatours with sic estonishment and feir, as tho the day of Judgment haid bein com. I knew befor it was to com; I was nocht ignorant of the naturall cause therof; and yit when it cam to the amazfull, vglie, alriche darknes, I waft cast on my knies, and my hart almaist fealled. On that I gaue this warning:

In Februar, the twentie fyue exack,
 We saw the Sunne, the tent hour of the day,
 Begin to losf his light, and turn to blak,
 Whilk piece and piece his whait did weare away.
 The cause is this, as lerned men do say;
 The darksum bodie of the changing moone
 Cam in betwix our sight and Phobus gay,
 And hid from ws his halosome light fa foone.
 Amid the meittings of our KIRK this done,
 Portends the dark and variable wrold
 Sall com betwix the Kirk and CHRYST abone,
 And mak hir pastors crewked, blind and thral'd.
 Then statlie starrings flik fast, and tak gud tent
 The dragons taill will reng the firmament.

* Ouer notable effects of this eclipse kythe the yeir following in the deathe of notable lights of the Kirk of Scotland, Mr Thomas Bowchanan, Mr Robert Rollok, David Fergusone, and Mr Adam Jhonstoun; also of Mr Jhone Lindsay, for naturall judgment and lerning the graittest light of the polecie and counsall of Scotland. In lyk maner of guid James Smithe, the fane amangs the merchants.

A mair feirfull eclipse was of the Sun, and fall of starnes from the heavin, when in the Kirk of France the men of graitest lerning and estimatioun, (intysit be the flatterie and gifts of the King for establisling of that peace quilk he haid fantisit in his brean betwix the papists and protestants for the commodtie and furnes of his esteat,) war maid to set and employ thair thought, pen, and trauell to erect and set furthe ane mid and weill mixed religioune and new Christianitie, the effectuating wharof haid nocht feallit, gif God haid nocht cutted schort thair dayes with exemplar forts of deathe. The names of the chieff war Vadianus, Serranus, Rotanus, Egbergius, and Martinus.

1598.—In the monethe of Merche following, 1598, the Generall Assemblie held at Dondie. Ther the King and Commissionars met befor togidder, and leyed all the plattes and courſſes, being in grait fear that the Commissionars fould be foarlie censurit for thair proceidings, and that ther fould be na forderance in thair cheiff purpos of erecting of bishopes. Ther was ther biffines day and night to mak and try all in euerie province. The Moderator was befor hand preparit, and all and euerie an that fould teatche and open thair mouthe in pulpit ; and finalie all things framed for the purpose, fa far as wit or diligence might mak with the prince authoritie.

The King professit to stand be the Commissionars, and they be him. The vther partie war the ministers of Edinbruche and St Andros, with all sic as stud vprightlie for the established discipline and fredome of the Kirk. The Commissionars offerit than to giff a compt of thair proceidings to the Assemblie, bot fa in effect that they war judges thair selff, for they war sure befor hand the graitteſt number fould be on thair part. Manie greiffes war giffen in be Edinbruche, St Andros, and vther presbyteries ; grait hait and altercation was, fa that sic an assemblie was never ſein in Scotland ſen reformatiou of relligioun ; and that quhilk was warft, the graitteſt enemies of the ministerie, the lat excommunicat forfaultit papist Erls, war brought in to tak thair paſtyme of the imperfectionnes of the breithring, and ſkape togidder mater of ſklander and calumnie to ventilat and faw athort amangs the enemies bathe within and without the land. My vnele Mr Andro was happie in that at his firſt presenting to the assemblie, he was diſchargit, nather wald the King com in nor ſuffer anie thing be done till he was away, (yit he paſt noct on vttering his mynd to the breithring in his auld maner.) And noct ſatifeit that he was out of the assemblie, he was chargeit af the town vnder all heeſt peanes. And furlie, I fay, he was happie that hard noct the things quhilk woundit our hartes throuche ; better to be buried, as they war ordeanit in end, nor euer rememberit.

Efter that a large tyme was cuill tint vpon the greiffes, and they (Male Malcontent, mother of the greives*) buried, the queſtioun moyennit at all the synods befor, cam in, Whither ministers might vot in parliament ? It was reaſonit at lynthe, wherin I had my large part, as they follow heirefter ; but at laſt when it cam to the roll, Mr Gilbert Body led the ring, a drunken Orkney afs, and the graitteſt number followit, all for the bodie, but re'pect of the

* This nam was giffen to that dealling in derision be the people.

spreit. And yit, praisit be God, a guid number of honest breithring glorifiet God, bathe in reafoning and votting directlie against : Another fort war mistakine bathe in reasoning and votting. And the number that caried the conclusioun away, war nocht sic that laborit or haid skill in the word, bot lait commissionars wha votted with the King and thair ministers. Efter the quhilk conclusioun, Mr Jhone Dauidstone, of whom I haue diuers tymes spoken befor, maid publict protestatioun against it in his awin nam, and the nam of the breithring that disaffented, first in word, and thereafter gaiff in in wryt, defyng the clark to insert it.

Thereafter going fordwart to the rest of the questionnes, befor they sould be reasonit, to mak than the mair plausible and easie to be past, the haill deuys and forge of the new Bischoprik was brought furthe falon weill busket, and fearlie and at lynthe red befor the Assemblie. Ther war they maid clein of all corruptioun of Papistrie, Antichristian and Anglicall bischopries, fyned of new in the furnace, cast in a new mould, and maid of a freeche strak ; and finalie embrarrit and inclofit with sic caueats, as range and sling thair filles tho they war wyld, they sould never win out. Yit when the rest of the questiones war read, they perceaving that the breithrings hartes, wha haid assented to the first, began to stand and swidder, for the best part thought it meittest to tak tyme to mollefe and moyen maters lest they sould grow fousome at the first ; and sa was ordeanit, that efter advyfinent in presbyteries, the Synods of euerie province sould assamble in May, and efter reafoning of the questiones ther, sould direct thrie of thair number, quha sould convein with the King at the tyme and place to be apointed be his Maiestie.

It was also concludit at this Assemblie, that this office of votting in parliament was of a mixt qualitie, and therfor the electioun therto behoued to be mixt, partlie be the King and partlie be the Kirk ; and the number of vottars to be fiftie.

Our Synod of Fyff convenit in Dumfermling in the monethe of Junie. Ther war Commissionars from his Maiestie, the Lord of Towlngland, and Sr Patrik Murray. Reasoning was, and the iudgments of all the presbyteries and breithring, giffen in thir questiones : 1. Efter what maner he fall be chosin wha fall vot in parliament for the Kirk : Wither the Kirk, the nominatioun, and the King the chose, or e contra ? Cuper Presbyterie, quhilk Mr Thomas Buchanan gydit, thought that the Kirk sould nominat fyve or fax, out of the quhilk the King sould chuse an. The vther thrie Presbyteries aggreit in an, that the Kirk sould mak chose of ther awin Commissionars, and therwith the King sould

content and accept the sam, as the barrones and burrowes does. 2. Whow lang shoule they continow? Cuper faid, tota vita nisi interueniat culpa. The vther thrie in an, from a Generall Assemblie to an vther. 3. Whow they shoule be callit? Cuper thought it a thing indifferent wether they war callit Bisches or Commissionars. The vther thrie in an, thought the consequens of the nam of graitter importance, because the verie nam of bischope now importethe corruptioun and tyramnie in the Kirk, therfor that they shoule be called Commissionars of the Kirk. 4. Concerning the rent? All aggreet in that it shoule be but hurt of vther kirks, and nocht hinder the dissolutioun of benefices.

For my awin part I protested I wald haue na thing ado with the forging or blocking of it in anie fort; for as I saw it working, the best of it wald be bot a corruptioun and tyramnie brought in within the Kirk to the wrak therof.

But all the cair and trauell of the Kings Commissionars, was to gett sic thrie men nominat as the King lyked best of; grait deuyfes and mikle biffnes was about that. In end they fand the way to put vpon the lyttes a guid number of the thrie Presbyteries that war against them, that they might be quyt of thair vottes; and sa haiffing moyenned the rest behind, they gatt thair intent, viz. Mr George Gladsteanes, Mr Thomas Buchannan, and Mr Jhone Fearfull. Whilk, when the guid brethring espyed, they wald giff them na vther commissioun bot to report fathfullie thair iudgment in the questionnes, and attending thereto, to reafone, vot, and conclud, and sie ne quid ecclesia detimenti capiat. Promitten, to approue and allow na thing bot that quhilk they did lawfullie in that mater.

That Conventioun of the Synodicall Commissionars was keipit with the King at Falkland in the monethe of August thereafter, wharin what was done I can nocht rightlie sett down, because I was nocht ther. For, efter the Conventioun of Perthe, I was neuer at Assemblie nor meitting bot against my will, except in Presbyterie; and my opinioun and wis was, ther shoule be na generall meittings, Rege presidente, vyles it pleaseit God to turn and sett his hart vtherwayes, for I saw and was certean, we shoule ay be farder and farder behind in the sincerite and libertie of Chrysts kindome; and they shoule euer, a way or vther, gett thair intentes brought about.

Allwayes in generall, they fand nocht sic fordar in the purpofe as they luiked for; and therfor the Generall Assemblie, that was apointed to be the yeir following, was prorogat almost a yeir, for aduyfinent and better dressing of maters.

This yeir I cawfit print my Catechisme for the profit of my peiple. It cost me fyve hounder marks, quhilk God prouydit be the motion of a maist godlie and loving frinds hart. Of the quhilk sum I abyde addettit, bot neuer could gett a hounder mark of it agaин to this hour.

1599.—In the summer of the 99 yeir, ther was a meitting of manie breither with the King and Commissionars in St Andros, for a purpose of agreiment and concord ; and when all professit frindschipe and brotherlie loue aне to another, and onlie the difference was in opiniones of procedings, and anent the conclusionnes past, it was thought meit to refer that to a conference, quhilk was keipit thereafter in Nouember in Edinbruche. I trow to mitigat my vnclе and mak him amends, it was then that Montrofē was maid Chancellor of the Vniuersitie, Mr George Gladsteanes, Vice Chancellor, and Mr Andro Meluill, Dean of the Facultie of Theologie.

In the mean tyme, at our Synod in September, 1599, a weill meining brother, my colleg, gaiff in to the Assemblie a certean Anglopiscopapisticall conclusionnes, wheroft he haid over guid a warrand of the Kings buik, intitulat *Βασιλίκων δώγματα*, bot because it haid but of accident cum in his hand, and was nocht published, he could nocht be plane. The Synod iudget tham treasonable, seditius, and wicked, thinking that sic things could nocht be, and directed tham to the King. The King, knawing the warrand durst nocht be exhibitt, gettes knawlage of the brother that gaiff thaim in, and fends to apprehend him ; bot God watched over him, and sauad him. This maid me feau, when I haid resoluit nocht to keipe the Conventiones of the Commissionars, whowbeit wraitten for, to giff obedience, and tak grait peanes, fascherie, and expences, with greiss of mynd, till attend vpon sum guid occasiouн to gett my brother and colleag relaxit from the horn, and reponed in his awin roum againe.* And this was an of the causles formentiond why I conteinowed in my Commissionarie, leyed on me be the King and Assemblie. Whilk occasiouн I gat never till the fact of St Jhonstoun fell out, and immeiatlie thereafter the caufe of the ministers of Edinbruche teatherit me again, sa that I could nocht gett frie till that was disparit ; and God leyed his hand vpon me be seiknes, wharof heirefter in the awin place.

The conclusiones, wharby we gatt certean knawlage of the Kings determina-

* Strange and vehement war the exercies of my mynd during that tyme, quhilk God, wha hes a secreit dealling with his awin secreit annes, knewes.

nat mynd in our maters of the Kirk, war namlie these, sett down in that buik as in Testament to his Sonne.

- The righters Christ knowes what wrang he and his servants gettes heir.
1. The office of a King is a mixed office betwix the ciuill and ecclesiastik efteat.
 2. The rewling of the Kirk weill is na small part of the Kings office.
 3. The King shold be judge if a minister vag from his text in pulpit.
 4. The ministers shold nocht mell with maters of efteat in pulpit.
 5. The minister that appealles from the Kings Judicator in his doctrine from pulpit, shold want the head.
 6. Na man is mair to be hated of a King nor a proud Puritan.
 7. Paritie amangs the ministers can nocht agrie with a monarchie.
 8. The godlie, lerned, and modest men of the ministerie, shold be preferred to bishropries and benefices.
 9. Without Bischops, the thrie efteats in Parliament can nocht be reestablished; therfor Bischops mon be, and paritie banithed and put away.
 10. They that preaches against bishopps, shold be punished with the rigour of the law.
 11. Puritans ar pests in the Comoun weill and Kirk of Scotland.
 12. The principals of them ar nocht to be suffered to bruik the land.
 13. For a preseruatiue against ther poisone, ther mon be bishops.
 14. The ministers fought till establishe a democracie in this land, and to becom Tribuni plebis thaniefues, and lead the peiple be the nofe, to bear the fwy of all the gouernment.
 15. The ministers quarrell was euer against the King, for na vther cause bot because he was a King.
 16. Paritie is the mother of confusion, and enemie to vnitie, quhilik is the mother of ordour.
 17. The minister thinks be tyme to draw the policie and ciuill gouernment, be the exemple of the ecclesiasticall, to the sam paritie.
 18. Na conventionnes or meittings of Kirkmen to be suffered bot be the Kings knawlage and permission.

FINIS.

In the monethe of Nouember thereafter, the King, maid to vnderstand that a conference amangs the breithring of all fortis wald mak maters to go fordwart peacable, and all purposes to pas at the nixt Generall Assemblie, send his missiues athort all provinces, and convocat the specialles of the ministerie from all partes to Edinbruche against the 17 of November. The foun of the quhilik conference, als fathifullie and neir as I could collect and remember it immediatlie thereafter, I sett down as followes:

THE SOUM OF THE CONFERENCE KEIPIT AT HALIRUDHOUSE,
THE 17 OF NOVEMBER 1599.

The Preface.

BECAUSE the meittings of the last Generall Assemblies war factius, tumultuus, confuse, haitt and vnordour lyk, least the lyk sould fall out at the nixt, his Maiestie, withe advys of the Commissionars, thought meit till apoinet this present Conference, and call thervnto of all sortes of the ministerie, zealus and fyrie, modest and graue, wys and indifferent, wherin maters might be quyetlie and graulie reasounit, and a way prepearit to a decent and peaceable Assembly, wherin they may be decydit and concludit.

The Proposition.

THE proposition was : That it was permitted to euerie an ther conveined, friely to reafone and schaw thair mynd, bathe vpon things concludit in Assemblyes and Conferences befor ; as alfo on things to be concludit that war yit in deliberatioun : Provyding alwayes, that na reafone war brought against things concludit in Assemblyes, but onlie out of Scripture, quhilk may iustlie be brought and vsed against the constitutionnes of anie Assembly.

The breithring that stod for the establisched discipline, and disaffented from whatfoever constitutiones, actes, or ordinances maid in the leat and new form of Assemblyes, preiudiciale to the sam, answerit, they nather could nor wald reafone in these maters, nocht being preparit therfor, nor meining to preiudge the Generall Assembly following. In the quhilk, efter the instructioun of Gods Word, and calling for his wesdome, they purposyd, be his grace, being called therto, to speak thair mynd cleirlie and fullie, as God sould furnise abilitie and warrand be his Word and Spreit.

It was answered, that ther was na preiudice meinit to the Assembly, bot onlie a preparatioun for it ; and in cais anie having occasioun to speake now, being wryttin for be the King for that effect, and keipe vpe his reafones and mynd to stand in the head of a factioun therwith thereafter in the Assembly, he might be counted a fals knaue.

The breithring, being thus vrged, accordit to speake as they could remember presentlie, protestng alwayes the saftie of the cause from hurt, that the Assembly war nocht preiudgit, and that it might be leisome to tham to helpe

thair prefent speitches and reasones, and bring out fordar as they might attein vnto, for the weill of the cause at the nxxt assenble.

Sa the conclusiounes of the Assenbleie of Dondie was read, bearing—That it was neidfull and expedient that ministers shold vott in Parliament; and that that office was of a mixed qualitie, partlie ciuill, partlie ecclesiasticall, &c. In lyk maner, was read the thing done at the Conventioun of Falkland efter the said Assenbleie, with the caueattes for keiping of the saids votters in Parliament from all episcopall corruptionoun, &c. And sa returning to the former conclusion, the cheiff pointe of all, it was proponit to be reasounit vpon first, and the said breithring requyrit what they haid to say against the saming.

The breithring answerit: They knew na warrant of the Word of God for sic a conclusioun; desyrit, therfor, they might be instructed of the [saine] be Scripture, quhilk, giff they could find, they wald willinglie aggrie and stand content; giff nocht, that conclusioun could nocht be maid in fathe, and therfor wrang, and to be reformed in thair iudgment.

Na Scripture was producit, onlie a reafone buldet vpon this principall: *Euangelium non destruit polytiam:—Atqui haec est pars politiae. Ergo.* To the quhilk it was answerit be distinction of *polytia* in lawfull and vnlawfull; and the lawfulness therof behouethe to be schawin be the Word of God, els Ethnik, Turkishe, and Jewishe policie might stand withe the Gospell. It was answerit, It was aneuche that the polecie was nocht repugnant to the Word of God, whowbeit the warrand of euerie part of polecie, and Act of Parliament, or ciuill law, war nocht producit; therfor (said they) schaw yie the affirmatiue, that it is repugnant to the Word, the probatioun wheroft now comes vpon yow.*

It was therfor provin repugnant to the Word of God, and concludit be this syllogisine:—

“ That ministers shold be inuoluit and intanglit with effears of this lyff, namlie of polecie, ciuill indicators, and effearies of comoun weill, is against the expreſſ Word of God.

* Ther was an vther argument rather meinit nor proponit: Ministers war *cives* and *libera capita*; and, therfor, according to polecie, behouethe to giff ther consent to the making of lawes in Parliament.

Answ. Gif a consent be necessar, it is donted. But ceas it be, they consent to the law in Parliament, ather be the Lords or barones of the schyre whar they war born and remeanes, or be the Commissionar of the brouche wherin they war born or dwelles; for, as to his ministerie, it is na part nor pointe of polecie nor ciuill burgeschipe; or, if the mouth of the Lord be to be consulted, the Commissionar, directed from the Generall Assenbleie, shold be heard.

" But this conclusioun and office therby imposit, will intanggle and inuolue tham. Ergo."

The propofitioun is proven be the expres Word, 2 Tim. 2. *μηδεὶς σφατευομένος εμπλεκεται ταῖς του βίου ἀρχαγματείαις*, whar the word *ἀρχαγματεῖα* meines properlie, efeares of law, iurisdictioun, and rewling of the comoun weill ; as I. Cor. 6. *ἀρχαγμα*, for a ciuell actioun or cause.

It was anfwerit, That that place tuk nocht away naturall, œconomic and polytic dewties quhilk neceffarlie this lyff requyres ; and the quhilk man be done, and may be done of euer ilk an, sa that they inuolue nocht thanifelues, and intangle therin to the hinder of thair calling.

To that it was aggreet, That ther was certean dewties and fimple actionnes to be dischargit now and then for nature, œconomie and polecie, be euerie an, and sa be minifters alſo, for the helpe and nocht hinder of thair cheiff and propre callings. Bot ther was a grait difference betwix ſic actiones and dewties, to be done at certean tymes and occaſionnes of vrgent neceſſities, and the discharging of a fett and ordinar office in a comoun weill, namlie in the twa graitteſt pointes of the mageſtie and princeſtie ſtat, *νομοθητικην* and *δικαστικην*, that is, the making of lawes in a comoun weill, and iudging of the ſubiects according to the ſam in the Parliaments, Counſalls, and Conventiōnnes of Eſteaties of the Realme, quhilk could nocht be done without intangling and involuing in eſſeares, and ſa diſtractioun fra the cheiff charge ; as the place itſelf cleirlie declarit what intangling was, viz. whatſoever might hinder the warior from doing the dewtie of a foulard, and pleaſing his captean.

For the quhilk purpoſe alſo, the weghtines of the charge of the ministerie, and graitnes of the cure of faulles, was iuſtiſed into ; and planlie affirmed they knew neuer nor felt never the weght therof, that thought a ciuell office of government in the comoun weill might be vndertakin and ioyned therwith. Whar mirreliſe was caſt in the ſpeitche of the Quein of Eingland, when ſhe makes a Biſchope :—“ Alas ! for pitie, (fayes ſhe,) for we haue marred a guid pretehour to day.” And the King exhortet nocht to mar his pretehours ſa.

For corroborating and ſtryntheing of the reply, this ſyllogiſne was ſubioynit :

“ That minifters ſould be diſtracted from preacheing the Word, is againſt the Word of God.

“ But this will diſtract tham. Ergo.”

The expres word, Lue. 9. ver. 59, 60, 61, 62, Chryſt fayes to an, Follow me ; wha anfwerit, Let me firſt go burie my father. Chryſt anſwers, Let the dead go burie the dead, and go thou and preache the Gofpell of the kingdome of God. Another fayes, I will follow thie, but let me firſt go and tak ordour

with my hous. Chryft answers, Na man putting hand to the pleuche, and luikes bak, is meit for the kingdome of God. Heir ar maist neidfull naturall dewties and oeconomic, quhilk Chryft expreflie forbiddes for steyng of the preaching of the Gospell, and attending vpon his ministerie. Whow mikle mair then incompetent offices, *que sunt Cœsaris et Reipublicæ*, as we will schaw heirefter ?

The expres word is the faxt of the Actes.—The twoll Apostles fayes to the rest of the discipiles, It is nocht aequitable, or to be approued, that we sould leaue the Word of God and serue the Tables ; therfor, let deacones be chosine and apointed. Giff the Apostles wald nocht leaue the preatching of the Word of God for an ecclesiastic office, becaufe of distractioun, mikle les wald they that ministers sould leaue thair ministerie of the Word for ciuill and impertinent.

Thridlie, The Scripture calles the ministers *ἀποστόλους*, Rom. 1.—separat and sett apart : And wharfra ? Questionles fra the occupationes of this lyff, to faue the peiple and thamfelves, and draw them be the Gospell to the lyff euerlast-
ing,—to fishe them out of the sie of this world to God and his kingdome of heavin. Sa the haill nature of ther calling is separat and sett apart from the world, to the quhilk they sould nocht be callit bak again, mikle les therin involved and drownit.

Fourtlie, The Lords ministerie vnder the law is callit a warfear, Num. 4. and his ministers warious ; and sa in the place alleagit in the New Testament, the sacrament and aithe wharof is maist streat, and na wayes suffers distractioun. For tham was allotted na inheritance, but haid the Lord for thair inheritance, Deut. 18. 1.; Josu. 13, 14. They say to thair father, I respect him nocht ; they ken nocht thair breithring, they acknawlage nocht thair sonnes, but keipes the Lords words, and obserues his Covenant ; teatches Jacob his judgments and his law to Ifraell, fettes incense before his face, and brunt offerings on his altar, Deut. 33. Then mikle mair the ministers of the New Testament, because of a graitter and cleirar grace, spirituall and frie from beggerlie ceremonies and elements of this world.

And, laft, to conclud this pointe with that maist wechtie and graue attestatioun of the Apostle to Timothè, 2. 4. : “ I attest thie befor God, and the Lord Jesus Chryft, wha fall iudge the quick and the dead at his appearance and kingdome : Prethe the Word ; be instant in tyme, and out of tyme ; convict, reprove, exhort with all lang suffring and doctrine.” And in the fourt of the first, “ Tak ceare of thir things, be about thir things.” And ar thir things spo-

ken to Timothè onlie, and nocht to all ministers and pastors? And gif they be spoken to all, what tyme, I pray yow, is left to be imployed at Parliament, and in the effeares of the comoun weill? The deuill is a bissie bischope, and goes about lyk a roaring lyon; and wha fall giff a compt of the torn scheipe, or stollen in the pastors absence? And, finalie, that thrifauld demand to Pi-ter, *Amas me?* and charge, *Pasce Agnos, &c.* pertineis it nocht to all?

It was obiectet, that we fell in the fam absurditie with the Papists, that gatherit thair Celibatum out of the words of the Apostle, I. Cor. 7. *Coniugatus curat quæ sunt mundi, quomodo placeat vxori.* And gif ane with a ecclesiastic or pastorall charge may haue the charge of wyff and familie, wharfor nocht of the comoun weill? And the Apostle sayes, That he that ceares nocht for his familie, is wars nor an infidell.

It was answterit, That the Papists argument was fruolus from the abbus of mariage to the taking away of the benefit therof, being apointed be God, and rightlie seruing for the helpe of man in his calling; and na thing lyk vnto this, wherin an evident intangling and distractioun may be fein. And to answter for the caring for the hous and tham that ar therin, that is meined for instructioun and rewling therof be Christian discipline, as is evident out of the 3 Chap. ver. 4. be the word *περιστήνα*, he that can nocht rewall and govern his awin hous, whow fall he haue cair *επιμελητί* of the Kirk of God? For the Apostle is cleir in that poinet, I. Cor. 9. That the flocks shold prouyde for thair pastors, tham and thair families, the things that ar neidfull for this lyff, as the Captan or Prince for his souldarts, and they maid frie till attend on thair seruice.

It was infisted, that ther was als mikle distractioun and tyme spendit in our commissions and visitationnes, in avatting on plattes and pleying of stipends, attending on parliaments and conventionnes, &c.

Answterit: That these war the wantes, imperfectiones and corruptiones of our Kirk, as yit nocht weill constitut, wharof the fault is in the Magistrat and flockes, schawin, compleanit vpon, and rebuked at all occasionnes be the Word of God, quhilk hes na place to proue anie thing in this mater, *vbi queritur, quid fieri debeat, non quid fiat?* And as for Commissionars for visitation, we ar occupied therin in our awin subiect in preaching the Word, exercising discipline, and vsing of censures; and that nocht ordinarie or be sett office, bot *ex necessitate ecclesiae et pro re nata*.

It was fordar infisted, that we granted till obey and com to the Kings Maiestie when foever he called for ws, quhilk was all an with that in question.

Answerit : His Maiestie now or then calling for ws, we might reapear to his Hienes, and gif our advys in all things *de iure divino*, or vtherwayes as *cives*, sa that the benefit redounding to the Kirk or Comoun weill therby, preponderat and weyed down the hurt of our particular charge. Bot it was *longe aliud* to haue an ordinar office to discharge in the Kings Counsall and Parliament ; for, as was twitched befor, ther is a grait difference betwix a certean actioun to be done now and then, as necessarie and occasioun craueth, and a sett office to be ordinarlie discharged.

It was obiected, that the Generall Assembly haid alwayes from tyme to tyme cravit this votting in Parliament, and now when the King offers it, it was euill thought of and refusit.

Answerit : The Assemblies haid oftentymes cravit that man sould vott in Parliament in nam of the Kirk, bot sic as buir office within the sam, and haid commissioun therfra. Bot that anie Generall Assembly, befor the last in Dondie, haid determined that ministers sould vott in parliament, it was flatlie denyed. And it was schawin that often tymes that question haid bein agitat in Assemblies and amangs breithring, bot could never be fund whow it could stand with the office of a minister to be a Lord in Parliament, nor was able to be schawin be the Word of God.

It was then demandit wha could vott for the Kirk, gif nocth ministers ?

Answerit : It might stand better with the office of an Eldar and Deacon, nor of a Ministers, they having commissioun fra the Kirk, and subiect to rander a compt of thair doing at the Generall Assemblies. And that indeid we wald als fean haue the Kirk inieyng hir awin priuilages as anie vther, and haue his Maiestie satisfait, and the esfeares of the Comoun Weill helped, bot nocth with the hinder, wrak and corruptioun of the spirituall ministerie of Gods worchiping and saluation of his peiple.

It was replyit, That it war better for the ministers to be thair awin caruers, and sie to the weill of the Kirk, bathe in the ordering and prouision therof thamselfues, rather nor commit it to vthers, wha wald ceare bot skandarie for it.

Answerit : That the King and his Nobles gaue the ministerie credit and onlie place in spirituall maters, sa that they wald nocth tak the sacraments, nor vther benefites of the Kirk at ther awin hands, nor of the hands of na vther. They wald nocth think thair bernes weill baptised, nor the Supper weill ministrat, nor thair mariages blessed bot be sum minister. And gif his Maiestie gaue ws sic credit, authoritie and place, in things perteyning to

the faull, and proper to our office, why shold we nocht giff him and his Lord the lyk in things perteining to the body, and this lyff, as proper to tham and thair office ; and think it als grait abfurditie to mell therwith our felues, &c. ?

It was obiectet, That the Kirk was in possessioun of voting in Parliament be bischopes, viz. Mrs Jhone Dowglas, Patrik Adamsone, Dauid Cuningham and vthers.

Answer : Sen the Generall Assenblie haldin at Dondie, an. 1580, whar that office of a bischope was declarit vnlawfull be the Word of God, the Kirk cryed out continualie against thain, and excepted against all ther doings in parliament or els whar, as hauing na lawfull office in the Kirk, nor na commissioun fra the faming.

Thereafter place being given, ther was producit ane vther argument to schaw the conclusioun repugnant to the Word of God.

“ That Ministers shold bear supremacie, dominioune, and be called Lords, is against the Word of God.

“ But the conclusioun imports that. Ergo.”

The propositioun is cleir out of the thrie Evangelists, Math. 20, Marc 10. Luc 22, and I. Peter, 5, 3. ; and, *Nolite vocari Rabbi*, etc. This reasone was nocht infisted into, nor answerit for want of tyme. Lykas also ane vther in the fam maner :

“ The confounding and mingling of Jurisdictions distinguisht in the Word of God, is repugnant therunto.

“ But the conclusioun imports that. Ergo.”

The propositioun is euident of the 2 Chron. 19, and, *Quis constituit me Judicem* ; and, *Date quæ sunt Cœsaris Cœsari, et quæ Dei Deo.* etc. Chryst refusid to deuyd the inheritance amangs brethring, to iudge the adulteres, Jhon 8. He refusid to be maid King, and professed that his kingdoime was nocht of this warld.

Heir was declarit at lainthe and verie weghtelie be Mr Andro, be what meanes and degries the Pape was hoised vpe into that chaire of pestilence, wherout of he tyrannisid over all Kirks and Comoun Weills, trampling Kings vnder his feit, and transferring thair crownes and dominiones at his pleasur ; and all from this usurping of bathe the powars and swords, the ciuill and eccllesiastic. In end a ficer caveat was given to the King, to be war he sett nocht vpe sic as should cast him or his down. And this mikle anent the conclusioun of the last Generall Assenblie, as memorie might serue.

Therefter was proponit the twa poinets left be the said Assemblie to the meitting at Falkland, and ther also left vndecydit or determined vpon. 1. Gif these votters in Parliament, being annes chofin be his Maiestie and the Kirk, fould bear that office ad vitam or culpaine, and sa be perpetuall ; or, gif they fould be alterable fra tyme to tyme at the Assemblies pleasour. 2. Gif they fould bear the nam of Bischopes or nocth.

Againstst the perpetuitie, the distractioun fra thair spirituall office of the ministerie was mikle vrgit againe, schawing cleirlie that sic a continuall charge and burding lying on a few, could nocth bot debaush and distract tham allutterlie from the pastorall attending and feidding of thair flockes ; the quhilks they behoued to commit to sum Vicars and sum suffraganes.

For the perpetuitie thir arguments war vfit :

First, that ther wald na man tak the peanes and mak the expences vpon the tytle of the benefice, to giff it over the nixt yeir to an vther.

It was answarit, That we war nocth vpon mans particular commoditie, bot being what might be for the helpe and guid of the Kirk and Comoun weill : to the quhilk sic wald neuer do guid wha war feiking ther awin honour and welthe.

Nixt it was reafonit, That the hinder of all comoun turnes was be twa inleakes chiefflie ; ane of skill and vnderstanding of maters, and right way of proceeding therin ; ane vther of continuance and attendance constantlie on tham being annes begoun, till they war brought to sum guid point and effect. Bot sa it was, that gif these comoun men fould be changable, they could nather lern skill, nor prosecut things. Ergo.

Answar : They might gett mair skill of the wit and lawes of men, and les of the wespome and buik of God ; mak mair attendance on Court and the Warld, bot les on Chryſt and his Kingdome. And it was hard to perfwad ws that a few wald sie fa mikle for the weill of the Kirk as a haill Generall Assemblie conveinit for that effect, or follow out a guid comoun caufe better and mair constantlie, feing experience alwayes teatched, that they wha wilbe Ritchie and honourable, are mikle about the faming, and verie litle for Chryſt.

At laſt thir reaſones and inconveniencis war brought out dilated and infifted into againſt perpetuitie :

First : It wald brak the barres of all thair Caveattes, and, but dout, eftablishe lordſchipe over the breithering, tyme ftrynthmng opinioune, and custome confirming conceat. And gif the best deuyce hes be tyme turned to corruptionioun, mikle mair this of the lawfulness wharof we iuftlie dout.

To this was answarit, That paritie amangs ministers was nocth to be lyk,

and wald nocht be. And put the cais, it behoued to stand, because of our constitutiones and ordour. They sould be *pares* and alyk as ministers, whowbeit, in respect of thair ciill office and Lordschipe, they war abon the rest.

Nixt, perpetuitie wald bereaue and defraud the Kirk of the benefit and libertie of election and choise of the meittest for the turn *pro rei natae commodo*, for it is sure that all men ar nocht meittest for all turnes, etc. Answerit: The meittest sould be chosin at the beginning, wha wald grow ay meittar and meittar: also that it was frie to the Kirk till adioyne sic as they pleasit to than for counfall and assistance. It was replyit, That sic as war adioyned wald nocht be hard to reafone nor vott in Parliament, Conventiones and Counsell.

Thridlie: Manie alterationnes befalls to mortall men: They may be feik in body, fall in offences, quhilks albeit nocht mak than worthie to be deposit, (*nam difficilus ejicitur quam non admittitur hospes*), yit may disgrace them sa, that they becom vnable and vnmeit to do anie guid in comoun turnes; they may tyne the gifts of mynd and vtterance, etc. In sic ceasles this perpetuitie will defraude the Kirk of an in that roum; for sie a man, an or ma, can nocht, nor will nocht, be deposit, and a Commissionar in his place will nocht be admitted.

It was answerit, The number of ministers admitted andordeined to vott, viz. fiftie, was sa grait, that whowbeit an, twa, thrie, four or ten or twoll, war away, ther might be a new behind. Replyed: It wald be lang or sic a number war weill fett down and prouydit with guid Lords leivings in Scotland; and when they war, ther might be a new, and mair nor a new, behind of the guidnes they wald be of; bot an guid man might be mair stedable to the Kirk nor an and fiftie of that fort.

Fourtlie: Gif these men serue for the prince and steat, whowbeit against the weill of the Kirk, the prince will meantein than ather be his authoritie and moyen amangs the breithring in Asssemblies, having ther lyff and gear in his powar, sa that they will nocht fear depositiou; or whowbeit the Assembly wald depose than of the ministerie, yit wald the King cause him keipe his Lordschipe and Leiving. And sa sould they sett thanselues to be advengit on the Kirk to hir wrak.

Answerit: Ther was na thing sa guid bot might be bathe ill suspected and abbusit, and sa we sould content with na thing. Replyed: That we doubted of the guidnes, and had over iust cause to suspect the euill of it. Duplyit: That ther was na fault bot we war all trew aneuche to the craft.—Bot God mak ws all trew aneuche to Chryft, say we.

Fyftlie and Laſt: This perpetuitie will overthrow the powar and libertie of the Assemblies of the Kirk, and altar the Christian government of the Kirk to Antichristian hierarchie, placing perpetuall Commissionars or Bischopes aboue ministres and ther Assemblies, and fyne sum ministeriall head mon be abon thain, the hie way to Paprie. At leaſt the haill powar of the Kirk and Generall Assemblie falbe in the hands of theſe twoll or threttein, wha I warand yow, will tak na limitat Commissioun from the Generall Kirk, bot to reaſone and vott as they think best for the weill of the Kirk forſuthe; ſa this Epitome will abolishe the grait wark, and the Generall Assemblie will becom to be bot a Chaptour of theſe Bischopes, and ſkarſlie that.

Answer: Theſe Cavelettes hes prouydit for all theſe inconvenients weill aneuche. Reply: Theſe comentares wilbe tediouſ to reid, and ill to remember, and the text taken to be ſhort and cleir aneuche in the ſelff.

In end ther was alleadgit a number of inconvenients that ſould fall out giff theſe vottars war nocht perpetuall:—1. That his Maiestie and Eſteattes wald nocht admit tham in parliament vtherwayes, and ſa we ſould loſe the grait benefit. Answer, *Facilis iactura*. 2. That the ministres ſould ly in contempt and povertie. Answer: It was thair maifters cais befor tham; it may ferue tham weill aneuche to be as he was; and better povertie with finceritie, nor promotioun wiþe corruptionioun. 3. That vthers wald be promouit to that roum in parliament, (for his Maiestie could nocht want his thrie Eſteattes,) wha wald oppres and wrak the Kirk. Answer: Let Chryſt, the King and advengar of the wrangs done to his Kirk, and tham dell togidder as he hes done befor; let ſie wha gettes the warſt. 4. That it could nather ſtand for the weifear of King nor Kirk, nor Comoun weill. Answer: It was best that God thought best. 5. That it wald beлаſt and confuse ilka yeir to chufe Commissionars. Answer: Na profit nor pleasure without pean taken, and experience haid proven it maift easie and ordourlie. 6. That it wald breed variance and contentioun, whill a end wald preas to haue ſic, and another ſic, and ſa forthe. Answer: Tak away profit and honour, and contentioun will ceas. 7. Men wald be that way diſgraced, now ſett vpe, and now ſett by and caſt down, and ſa diſcouragit from doing guid. Answer: He, that thinks it diſgrace to be employed as Gods Kirk thinks guid, hes lytle grace in him, for grace is given to the lawlie.

Thus after a thrie or four houres dealling in the formar heades, it was thought iſlifted lang aneuche theron; and therfor the point remeaining con-

cerning the nam of these vottars in parliament sould bear, was proponit to be reasoned vpon.

It was reasoned for the affirmative: That aggrieng vpon the mater and substance, it maid nocht what nam war giffen it. And seing the parliament last haid granted to the mater, vnder conditioun the ministres votting in parliament sould bear the nam and office of bischopes, quhilk was also a name of Scripture, we sould nocht stand till aggrie thereto, lest the refusing of the name sould mak the benefit to be refused, quhilk his Maiestie haid gottin past in favours of the Kirk with grait peanes and difficultie.

It was answterit: That the nam *επίσκοπος* being a Scripture nam, might be giffen tham, prouyding, that because ther was sum thing mair put to the mater of a bischopes office then the Word of God could permit, it sould haue a lytle eik put to the nam quhilk the Word of God ioyned to it, and sa it war best to baptise tham with the nam that Piter 1 Cap. 4 giffes to sic lyk officers, calling them *ἀλλότριες επίσκοπους*, war nocht they wald think scham to be merschallit with sic as Piter speakes of ther, viz. murdererars, theiffs and malfactors. And verelie that goffope* at the baptisine (gif sa I dar play with that word) was na litle vokie for getting of the berne's name.

But in ernest it was reasont on the contrar; That the nam of Bischope could nocht be giffen tham for these reasones, the quhilk war nocht fullie handlit, nor replyed vnto, partlie for want of tyme, and partlie for want of patience, because of litle sped in the purpose.

1. Giff they sould gett the nam of Bischope, they behoued to haue it ather as it was taken properlie in the Word, or as it was comounlie conceauit be the peiple. Bot nather of the twa could thay: Nocht as in the Word, because it sould be applyed to signifie that quhilk could nocht stand with the Word, as hes bein declarit, except it war, *Judas episcopatus*: And nocht as it is comounlie taken, because then it sould import the corruptioun of Antichristian and Anglican bischopes, contrar to the Cauenats.

2. That quhilk offendes the Kirk of God sould be eschewit, altho a thing indifferent, for sa it becomes euill. Bot this nam of bischope offendes the Kirk of God in this land. Ergo.

3. That quhilk iuftlie may flander the ministers and bring tham in disgrace sould be avoidit, bot giffing to them of that name will iuftlie flander them; because, these twentie yeirs thair doctrin from the pulpit hes foundit against bischopes, till they war vtterlie overthrown: And now sa foone to turn

* This was Mr Andro.

our toun for hope of ritches and promotioun, and change our not, with the clok on the vther schoulder, will it nocht offer iuft occasioune of sklander?

4. That quhilk may and will bring in tyranie and corruptioun in the Kirk, is nocht to be admitted within the sam. Bot this will do it: For bearing that nam that caries with it the significatione of bischopes corruptiones amangs the peiple, all the Caveattes will nocht keip it therfra, namlie from inaequallie, preeminence and lordschipe over the breithring. For they wilbe festeined and saluted amangs the rest of the Lords in Parliament and Court, and I warrand yow thair maners and faciones will easelie fram therunto, bringing from Court to Kirk sic behauour as they drink in ther; for being callit Lord at ilk a word, and bruking principall roumes in Court and Parliament, they will luik verie soure gif they want the sam in Kirk and amangs the breithring and peiple; yea and be siccar in ther even at plat, Court and vtherwayes, whom they think to contemne tham, and nocht giff tham thair styllies and honors.

And sa for that night leat we war dimissit.

Vpon the xix of Nouember, the breithring wryttin for being assemblet again with his Maiestie, the Moderator reported schortlie the things conferrit vpon the last day, requyring yit, that gif ther was anie man wha was nocht satiffeit anent the heads conferrit vpon, that they wald yit insist; and gif all war satiffeit, they sould proceid to the poinct remeanning anent the nam.

It was answerit planlie be the breithring that stid against this new forging of bischopries, that they haid hard to and fra reasoning vpon the pointes propounit; they war throuche and satiffeit in their awin judgments for the treuthe, and rather confirmed fordar therinto nor anie wayes moued to the contrar, for ought that haid bein spokan; wherin they haid hard na thing out of the Word of God quhilk might warrand that conclusion of the last Assembly to thair conscience, or anie thing yit buildit, or to be buildet therupon. And in speciaill Mr Andro appealit the Moderator, Mr Dauid Lindsay, maist weghtlie and vehementlie on his conscience, That seing he was an of the antient fathers of the Kirk, wha was present at sa manie godlie and graue assemblies, hauldin sa manie yeirs anent these maters, and wharin they war cleirlie deeydit be the Word of God, whow could he now mak sic a propositioun, or think that anie fattlit man in the treuthe, could, be a light conference, wherin the Word of God haid bein rather profaned then holelie, reuerentlie and grauelie visit, be moued to alter his iudgment, and be satiffeit in the contrar.

The word of the profaning of the Scripture was takin in verie euill part be the King, and answerit courteouslie with a LIE ; whowbeit, the speaker condemnit himselff for vndewtifull handling of the Word, als weill as anie vther. Sa the King in end brak af the conference thus in effect :—That he haid bein mouit be the Commiffionars to apoinct this conference, for fatifacioun of sic as war nocht refoluit, that maters might proeid mair paceable and vnonformalie ; bot seing he perceavit men to be fa full of thair awin conceattes, and preoccupied in iudgment, that they plased thanselues mair and mair, and war rather obfirmed in thair opiniones, nor moued to giff place to reafone, he wald leaue the mater to the Assemblie. Giff the Assemblie wald receaue the benefit quhilk he offered, and conclud in the mater accordinglie, he wald ratefie thair conclusioun with a sanctioune ciuill of his law, that nan, following thair particular and privat conceatt and opinioun, shoule be permitted to speak against the publict ordinance of the Assemblie. Gif the Assemblie wald nocht embrace the benefit, let them wait themselues giff graitter povertie and contempt cam vpon the Kirk. As for him, he could nocht want an of his esteates ; he wald put in that roun, and these offices, sic as he thought guid, wha wald accept therof, and do thair diewtie to him and his countrey.

FINIS.

1600.—The last night of Februar thereafter, my father in law Jhone Durie departed this lyff, wha, as he leived happelie, walking with God in prayer day and night, fa he died, glorifeing God with grait ioy and assurance of euer-lafting lyff and weilfear. For efter he haid called for the Magistrats and Counfall of the brouche, and exhorted tham, and admonished of certean things for thair weill, bathe togidder and funeralie, and siclyk the Eldars of his Sef-sioun, and diuers of the brethring of the ministerie ; and at laft, efter he haid put his hous in ordour, and directed, instructed and comforted his wyff and childring present, he takes him to privat meditatioun and prayer, and therafter inquyres what day of the monethe it was ; and being answerit to him, that it was the last of Februar, and the morn the first of Merche, “ O ! then,” fayes he, “ the last day of my wretched pilgrimage, and the morn the first of my rest and glorie.” Nocht lang thereafter, delyvering his faull in the hands of God throw Jesu Chryst, leaning his head to his eldest sonnes breift, wha held him in his armes, maist quyetlie and sweithie giffes vpe the ghaſt. He was vpright, zealus and falon familiar with God. Sa that, gif anie thing haid bein heauie and doutſome, he haid na refolutioun, rest nor releiff, till he haid

fund it in meditatioun apart with God. And furlie, bathe in his particular turnes and publict esfeares, when things feimed falon hard and dangerus, whowbeit of nature melancolius and feirfull, he wald gett grait assurances, as namlie of our retourn out of England, and of our faiftie fra the Spainyars, he schew me oft tymes that his God assured him, night and day therof. What-euer haid com confortable to him, incontinent apart to prayer and thanksgif-fing; his haill conference and speaking vpon the warks of God to the glorie of his name; all vther things was (as he vfit that word oft, *tyn tyme*) bot vanitie and tinsfall of tyme, to him. Sa that I may say, the haill course of his lyff that I knew, was an vnweireing and constant occupatioun in doctrine, prayer and prafe. The mair I think on him, the mair I thank God that euer I knew him; praying God, that, as I haue fein the outgeat of his conuersatioun, (as the Apostle sayes, Heb. xiii, 7,) sa I may follow the sam in fathe. He oft regrated and inveyit vpon the worldlie fasones and biffnes of the ministerie, faying, he fearit they shold becom als vyll in the peipes eis as euer the preifts war. And as concerning this mater of bischopes, my vncle Mr Andro expreſſit his mynd therin in his Epitaphes, quhilk being maist pertinent for that quhilk was euer at his deathe in hand, I haue heir insert. He desyrit, indeid, ernestlie to haue levit till the Assemblie, quhilk was hard at hand, that he might haue dischargit his mynd to the King and breithring; bot that quhilk alyve he could nocth, Mr Andro supplied fathfullie efter his deathe.*

EPIΤΑPHIUM D. JOAN. DURÆI, PASTORIS INTEGERRIMI ET FIDISSIMI CELURCANI,
QUI DIEM EXTREMUM CLAUSIT, CAL: MART: 1600.

DURIUS ore tonans, Edena pastor in Vrbe:
Arcuit a ſtabulis, quos dabat aula lupos.
Celurcā in cœlum migravit nunc, quia non quit
Arcere a ſtabulis quos dabit aula lupos.

IPSE DE SE, SIVE J. D. PASTORIS FIDELIS,
TESTAMENTUM ET EXTREMA VOLUNTAS.

Intonui ipſe tuba grandi, cum ius fuit et fas;
Arcere a ſtabulis quos dabit aula lupos.
Nunc cedo flatione lubens, cum non datur vltrâ
Arcere a ſtabulis, quos dabit aula lupos.

* Nota.—It is guid to be honest and vpright in a guid caufe, for the guid caufe will honour sic a perfone, bathe in lyff and deathe.

ALIUD DE SYNODIS.

Res grata ac iueunda fuit, mihi cœtibus inter-
esſe facris, quando fæneta corona fuit.
Nunc patribus sanctis, quia succrellere profani;
Quæ mihi cum diris ſpes v'lulare lupis?

ALIUD.

Cum fuit Archi-vnus mihi Christus episcopus; vni
Viueret et in vita hac, vita, placere fuit.
Nunc poſtquam Archi-vnus non Christus episcopus; vni
Vt Christo moriar stat mihi vita mori.

ALIUD.

Celuræ expectabam, vltro regemque patresque,
Et fanatum in Lethi limine concilium.
Quo multum obteſlarer ego regemque patresque
Est qui ouium custos, re fiet inde lupus.
Nunc quia me e terris sublimem ad fydera cœli,
Dux meus imperio de statione vocat;
E cœlis obteſtor ego regemque patresque,
Est qui ovium custos, ne fiet inde lupus.

AD SYMMISTAS.

Ardua res, totumque hominem, hæc res vna requirit,
Corleſte in terris paſcere ouile Dei.
Huc vocat ille ovium Pastor bonus, ille vocatos
Et regni atque aliis avocat a ſtudiiſ,
Hanc vnam imponit cum follicitudine curam,
Quam feret impensam, præmia magna ferens.
Cætera de manibus veftris non ille requiret:
Neglecti at penas exiget officii.

EXTREMA VOLUNTAS ET VERBA, AD REGEM.

Compellat Regem diuino carmine vates
Durius, in fati limine dulcis olor.
Inlyte Rex, qui tam mihi regum a rege ſecundus;
Quam ſpe reque omni rege priore prior.
Pro te vitam vltro obieci vel mille periclis;
Pro te vota Polo millia multa tuli;

Pro te quo pugnauit animo, qua mente precatus;
 Hac mente, hoc animo, hoc te precor vnum abiens,
 Ne regnum cœlestis geras mortalibus ausis;
 Neu facer Antistes rex tua sceptrum gerat.
 Mystica pertractent mystæ, regalia Reges,
 Publica iure suo, publicus ordo gerat:
 Da diuina Deo: cape rex tua, sicut sua plebi:
 Distinctum imperium sub Joue Cæsar habet.

FINIS.

THE EPITAPHES OF A MAIST VPRIGHT AND FAITHFULL PASTOR, JHONE DURIE, MINISTER
 OF MONTROSE, WHA DIED THE FIRST OF MERCHE, 1600.

In Edinbrouche the thowndring of Jhone Durie weill was harde,
 When courtlie wolfes from Chrystes flock he flegged and debarde.
 Now in Montrose to heavin he flites, for greiff that he can nought
 The courtly wolfes debar from Kirk, quhilk Chryst hes deirlie bought.

HIS TESTAMENT OR LETTER WILL, HE VTTERING IT OF HIMSELF.

I blew a trumpet terrible, when right and fredom feru'd,
 To mak Chrysts flock from courtlie wolfes be keiped and preferu'd,
 Bot now I willinglie man yield, sen that we may na mair
 Keipe Chryst his flock from courtlie wolfes, wherof we stand in fair.

ANE VTHER OF THE ASSEMBLIE.

A gratfull and a pleasand thing to me it was to bie
 Ay present in Assemblies, whare Gods servands I might sie.
 Bot now for holie fathers, when profane usurpes the place,
 To byd and yeaule with wicked wolfes, I can nocht haue a face.

ANE VTHIER.

When Chryst was onlie Arche-bischope, I pleasure haid to byde,
 To him to liue, and him to pleise, I lyked tyme and tyde.
 Bot now sen onlie Chryst is nocht Arche-bischope, I do chuse
 To die to him, and ay to liue, and all the wrold refuse.

ANE VTHER.

I luiked gladlie for the King and breithring at Montrofe,
 And at the dur of Deathe to fie Assembly maid of thosse ;
 That I might erneftlie obtest the King and breithring all,
 That keippars of the scheipe fould nocht to wolffishe fasones fall.

Bot fen that now from erd till heavin, my Captan does me claim
 According to his right, I do besik than all for schame,
 Furthe of the heavines obtesting bathe the breithing and the King ;
 That keipars of the flok of Chryſt, do nocht as Wolffes owering.

TO HIS FELLOW MINISTERS.

A thing maist hard, and quhilke requyres the man all haill indeid,
 Is heire on erthe the heavinlie flock of Chryſt to gyd and feid.
 That paſtor guid to this does call, the fam does ſeparat
 The called from all warldie cares, as to him dedicat ;
 And this as onlie ceare he does wiþe grait follicitude
 Impone, and of rewards for it does promife multitude,
 And as for vther things, he will nan of your hands requyre,
 Bot fathles negligens of this, he plagues with burning fyre.

HIS LETTER WILL AND WORDS TO THE KING.

Jhone Durie with a vers deuyne, does call vpon the King,
 As ſweitlie ſinging ſwan, when deathe his dayes till end did bring.
 O noble King, whom I eſteim to bruik the ſecond place
 Nixt vnder him wha is abon, and firſt in euerie cace.
 For thi I leopard haue my lyff in danger manie an ;
 For thi my praer hes aydant bein, bathe public and allan,
 And wiþe what mynd I praed for thi, and with what hart I faught,
 Wiþe that fam mynd and hart at deathe, thi on thiing I haue faught ;
 Let nocht the heavinlie Kirk of Chryſt be rewlede on erthlie wayes ;
 Let nocht the paſtors for to twitche thy ſcepter interpryſe.
 Let miſters, all miſtic thiſgs, and Kinglie Kings intreat,
 Set counſallars for ciuill thiſgs, and Lords into thy ſeat.
 Giff thiſgs devyne to God,—tak thyne—let peiple haue ther awin ;
 For vnder Chryſt, the King impyre, diſtinguift hes and knawin.

FINIS.

The Generall Assembly convenit at Montrofe in Merche 1600. Ther was the King in maner wounded occupied with his Commisionars. The Modera-

tor last,* delyverit verie guid doctrine befor noone, bot he was brought in effect to recant it at the efter noone befor the haill Assemblie, to the grait greiff of guid breithring, a grait stepe from a preceife honest minister to a bischope of the new strak, quhilk he becam the yeir efter.

The fam polecie was vfit to gett a Moderator for thair purpose, quhilk was in the Synod of Fyff formentioned. For they put a nomber of the best and maist estymed breithren vpon the leittes, wharby the ring leaders in votting was remoued, and the vottes of the best breithring distractred, sum giffen till a man, an sum to an other; and in the meautyne, sic as the King was fure of, ged all a gett.

Nixt it was thought best to put the choise of the haill Assemblie vpon the conference, and ther to reasone all maters, wharby they might knaw what to bring in publict, and whow.

In the conference first was intendit a treatie for vuniform consent and agreiment in opiniones, and therfor it was thought guid that four of the an opinioun, and four of the vther, sould go asyde to a chalmer than alean, and confer togidder; the quhilks aggrieng, wald giff guid hope of an vnuerfall. Thir aught spendit an efter noone verie fructfullie, for we war verie plean, squar, and compendius, efter protestatioun befor God to be secret; and indeid I luiked for sum guid effect of our trauelles. But on the morn, when we on our part war readie to continow and go fordwart, the King wald haue na mair of that form, but wald haue the reaoning in the publict conference befor himselff and certean of his Counfall, with the haill number of them that war nominat be the Assemblie vpon the conference. And sa we entered in reaoning as followes:

Certeian Arguments vsed and propounded in the Conference at the Generall Assemblie haudin at Montrose in the moneth of Merche, 1600, with the Answer giffen at that tyme, shortlie minuted.

FIRST, the Act of Parliament 1597, the title wharof is, “*That all Ministers prouydit to prelacies sould haue vot in Parliament,*” was requyrit to be redde,—the tenor wharof follows:

OUR Soueraine Lord and his Estelettes in Parliament, haueand speciall consideratioun and regard of the grait priuileges and immunitiess granted be his Hines predecessours of maist worthie memorie, to the halie Kirk within this realme, and to the speciaill perfones exerceising the offices, titles and dignities of prelacies within the fam; quhilks perfones hes euer represented an of the estelettes of

* Mr Peter Blakburn, now Bischope of Aberdein.

this realme in all conventiones of the saids esteattes : And that the saids priuileges and fridomes hes been from tyme to tyme renewed and consermed in the sam integrarie and conditioun wharin they war at anie tyme of befor : Sa that his Maiestie acknawlates the faming now to be fallin and becoming vnder his Maiefsties maist fauorable protectioun. Therfor his Maiestie, of his great zeall and singular affectionoun, quhilke he awlays hes to the advancement of the trew religioune prefentlie profestit within this realme, with advys and consent of his Hines esteates, statutes, decernes and declares : That the Kirk within this realme, wherin the fam religioune is profestit, is the trew and halie kirk ; and that sic pastors and ministers within the faming, as at anie tyme his Maiestie fall pleife to prouyde to the office, place, tytle, and dignitie of a bischope, abbot, or vther prelat, fall at all tyme heirefter haue vott in parliament, fiklyk and als frielie as anie vther ecclesiasticall prelat haid at anie tyme bygean. And als declares that all and whatsumeuer bischopries prefentlie vacand in his Hines hands, quhilks as yit ar vndisponit to anie persone, or quhilks fall happen at anie tyme heirefter to veak, salbe onlie disponit be his Maiestie to actuall preatchars and ministers in the Kirk, or to sic vther persones as falbe fundin apt and qualified to vse and exerceise the office and functioun of a minister and preatcher ; and wha in thair prouisionnes to the said bischopries fall accept in and vpon tham, to be actuall pastors and ministers ; and according thereto, fall practise and exerceis the faming thereafter. Item, as concerning the office of the saids persones to be prouydit to the saids bischopries, in thair spirituall polecie and government in the Kirk, the Esteates of Parliament hes remitted, and remites the faming to the Kings Maiestie, to be aduyfit, consulted, and agreeit vpon be his Hines with the Generall Assembly of the ministers, at sic tymes as his Maiestie fall think expedient to treat with tham therupon : but preiudice awlays in the mean tyme, of the iurisdiction and discipline of the Kirk, established be Actes of Parliament, maid in anie tyme preceeding, and permitted be the saids actes to all Generall and Provinciell Assemblyes, and vther whatsumeuer Presbyteries and Sesyonnes of the Kirk.

“ That the Constitutioun of the Generall Assembly hauldin at Dondie 1598, takin as it is meined after the mynd of the fore fett down Actes of Parliament, is flat repugnant to the Word of God.”

Argum. 1.

“ Antichristian and Anglican episcopall dignities, offices, places, and tytles, and all ecclesiasticall prelacies, ar flat repugnant to the Word of God. Luc. 22; i. Tim. 3; Tit. 1.; i. Pit. 5; Math. 23, etc.

“ Bot sic is that quhilk is fett down in the act of parliament foreplaced, and meined in effect be the constitution of the said Assembly. Ergo.”

Answerit : That all corruptionnes of these bischopries ar damned and reected ; and as to the act of parliament, it was alleagit to be formed and fett down be the invyours of the Kirks weill, of purpose that the benefit might be refusid, and the kirk to ly over in the auld miserie and contempt.

Argum. 2.

“ That the Ministers of God separat from the comoun effearcs of the warld,

fanctefied and consecrat to the ministerie of Gods worshipping and saluation of his peiple, sould turn agane to the warlnd and bear a comoun office and charge therin and effeares therof, is flat repugnant to the Word of God.

“ But sa it is that this Constitutioun will impon that on the ministers of God. Ergo.”

The propostioun is proven be thir places following. Num. 3, 44, 45. “ And the Lord spak vnto Moses, saying, Tak the Leuites for all the first born of the childring of Israell, and the Leuits salbe myn : I am the Lord.” Num. 18, 6. “ For lo, I haue taken the Leuites from the childring of Israell, quhilk as a gift ar giuen to the Lord, to do the seruice of the Tabernacle of the Congregatioun.” Deut. 10, 8. “ The sam tym the Lord separat the tryb of Leui, to bear the Ark of the Couenant of the Lord, to stand befor the Lord to minister vnto him, and to blefs in his nam, vnto this day.” Deut. 18, 9. “ The priests and the Leuites fall haue na part nor inheritance with Israell, for the Lord is thair inheritance, as he said vnto them.” Acts, 13, 2. “ Now as they ministred vnto the Lord, and fasted, the Holie Ghost said, Separat me Barnabas and Saull for the wark whervnto I haue called tham.” Rom. 1, 1. “ Paull, a feruant of Jesus Chryst, put apart to preache the Euangell of God.”

The assumpcioun is proven be the Act of Parliament, whar, vnto the ministerie is adioyned an office to be giffen be the King, called the office and dignitie of a bischope or ecclesiasticall prelat ; and in the constitutioun of the Assemblie, it is determined to be of a mixt qualitie partlie, or halff ciuill, halff ecclesiastic.

This argument was answered be denying the assumpcioun, and sa the Act of Parliament and conclusioun of the Assemblie ; and planlie declarit that they sould bear na comoun office nor charge in things ciuill.

Argum. 3.

“ That the Ministers of Chryst sould be distractred from preatching of the Word and doctrin, is flat repugnant to the Word of God.

“ Bot this office and dignitie of a bischope, votting in parliament, &c. wili distract. Ergo.”

Luc. 9, 59. “ Chryst fayes to an, Follow me ; wha answerit, Let me first go burie my father. Chryst answerit, Let the dead burie the dead ; and go thou and preachte the gospell of the kingdom of God. Another fayes, Maister, I will follow thee, bot let me first go and tak ordour with my house. Chryst answerit, Na man putting hand to the pleuche, and luking bak, is meit for the Kingdom of God.”

Deut. 33, 8. " And of Leui he said, Let thy Thummim and thy Vrim be with the holie on ; faying to his father, and to his mother, I have nocht sein him, nather knawes he his breithring, nor his awin childring, bot obserues thy word, and keipes thy couenant. They teache Jacob thy judgments, and Israell thy law ; they put incense before thy face, and brunt offrings vpon thyn altar."

Act. 6, 2. " Then the twoll called the multitud of the disciples togidder, and said, It is nocht meit that we sould leau the Word of God to serue the Tables."

The argument takin from thir places, concludes stronglie. For giff these maist necessar, naturall, œconomic, yea, and ecclesiasticall offices, sould nocht distract from the preaching of the Word, mikle les sould ciuill eſſeares and offices haue place to distract.

To the quhilks it was anſwerit, that they sould nocht be distracted, bot neceſſarie employed in preſtching of the Word, and in doctrine at these ſolem and comoun tymeſ, for the weill of the haill Kirk and Comoun Weill.

Argum. 4.

" Whoſoeuer ar in tyme and out of tyme, day and night, to be occupied in the biffines of thair calling, sould be freed and haue immunitie from all vther turnes. Bot fa aught and ar the Paſtors of the Kirk to be occupied. Ergo."

I. Chron. 9, 33. " Theſe ar the cheiff fathers of the Leuites, abyding in the chalmers (of the temple) exēmed (from warldlie turnes,) becauſe day and night the wark (of the temple) lay on them."

II. Timoth. 4. " I atteſt thē befor God, and the Lord Jefus Chryſt, wha fall iudge the quik and the dead at his appearance and kingdome : Preatche the Word ; be iſtant in tyme, and out of tyme ; convict, reproue, exhort with all lang fuſſing and doctrine. Watche in all, ſuffer aduerſtie, fulfill thy miſterie."

I. Tim. 4, 15, 16. " Tak ceare of thir things ; be occupied in thir ; that thy forderance may be manifeſt to all men. Tak heid to thy ſelf, and to the doctrin ; abyd or remean therupon : for in doing fa, thou fall faue bathe thy ſelf and them that heirs thē."

Johan. 21, 15, 16, 17. " So, when they had dyned, Jefus ſaid to Simon Peter, Simon, ſone of Jonas, lowes thou me mair nor theſe ? He ſaid vnto him, Yea, Lord ; thou knawes that I loue thē. He ſaid vnto him, Feid my Lambes. And fo thryſe."

Act. 20. 20. " I preſtched publiclie and throw euerie houſe ; I warned euerie an, night and day, with teares."

Answer to this was : They falbe occupied in na thing by ther calling.

Argum. 5.

" To mak the charge of faulles fa light, that therwithall another may be ioyned and born is direct against the Word of God. Bot, Ergo."

Ezech. 34, 1, etc. " And the word of the Lord cam vnto me, saying, Sone of Man, prophesie against the Pastors of Ifraell, and say vnto them : Thus fayeth the Lord God, Wo be to the pastors that feid thamsclues ! sould noct the scheiphird feid the flocks ? Yie eat the fatt and cleithe yow with the woll, bot yie feid noct the flock. The weak haue yie noct strainthned ; the feik haue ye noct healed, nather haue yie bund vpe the broken, nor brought again that whilk was driuen away, nather haue yie fought that quhilk was lost, etc. They war skattered without a schipbird, and the scheipe wandrit," etc.

Zachar. 11, 17. " O, idoll scheiphird that leaues the flok, the sword falbe vpon his arm, and vpon his right ei. His arme falbe clein dryed vpe, and his right ei falbe vtterlie darkned."

Act. 20, 20. " I keip bak from yow na thing that was profitable, but haue schawed yow, and haue taught yow opinlie, and throw euerie house. 26. I tak yow to record this day that I am pure fra the blood of all men. 28. Tak heid vnto yourselues, and to all the flock, wharof the Halie Ghaist hes maid yow owerfiars, to feid the Kirk of God, quhilk he hes purchaſſed with his awin blod. 31. Therfor watche, and remember, that be the ſpace of thrie yeirs I ceaſed noct to warn euerie an, bathe night and day withe teares."

Pit. 5, 2. " Feid the flock of God, caring for it with a readie mynd. 8. Be fober, and watche ; for your aduersar the deuill goes about lyk a roaring lyon, feiking whom he may deuore."

II. Cor. 2, 15. " For we ar vnto God the sweit fauour of Chryſt, in tham that ar faiffed, and in tham that pearisfe. 16. To the an we ar the fauour of death vnto deathe, and to the vther the fauour of lyff vnto lyff : and wha is ſufficient for theſe things ? 17. For we ar noct as manie, quhilk mak merchandis of the Word of God, but as of ſinceritie, but as of God, in the fight of God we ſpeak in Chryſt."

Heb. 13, 17. " Obey your gydes, and be ſubiect to tham, for they watche ouer your faulles, as ſic as fall giff a compt for tham."

The Answer was be denying the affumption, and fa, as in all ther answers, in effect denying the thing they war doing.

Argum. 6.

“The iumbling and confounding of Jurifdictiones and callings, quhilk God hes distinguisit in perfones and maner of handling, is against the Word: Bot fa it is that this Constitution imports that expreflie, terming thair office to be of a mixt qualitie. Ergo.”

Num. 18, 4, 7. “Yie fall keip the charge of the Tabernacle of the Congregatioun, for all the seruice of the Tabernacle, and na stranger fall com neir to yow. The stranger that cometh neir falbe flaine.”

The ministers then [ar] of Gods service, and the ciuill administrators ar strangers ane to an vther, and sould noct be confoundit vnder pean of deathe.

II. Chron. 19, 11. “Behauld, Amaria the preift falbe cheif ower yow in all maters of the Lord; and Zebadia the sone of Ismaell, a rewlar of the house of Juda, falbe for all the Kings effeares.”

Math. 22, 21. “Giu vnto Cæsar that quhilk is Cæsars, and to God quhilk is Gods.”

Deut. 22, 9, 10, 11. “Thow fall noct saw thy vynyeard with diuerfe kynd of feids, leaft thou defyll the increaſs of the feid quhilk thou hes fawin, and the fruict of the vynyeard. Thou fall noct plow with an ox and an afs togidder. Thow fall noct wear a garment of diuers fortis, as of wollen and limming togidder.”

This was anſwerit be a denyall of iumling and confusioune, bot with a granting of conioyning and coniunctioun, and fa all ane, and bewraying of the purpoſe quhilk they feimed befor to deny, viz. to conioyne a ciuill office with an ecclesiastic.

Argum. 7.

“That the officiars of Chryſts Kingdome sould meddle with things noct pertaining thereto, is ἀλλοτριοεπισυνοւεῖν against the Scripture. I. Pit. 4, 15. Bot polytic and ciuill effeares ar sic. Ergo.”

Johan. 6, 15. “Jefus then knew that they war to com and tak him and mak him thair king, he withdrew himself vnto the montan alan.”

Johan. 18, 36. “Jefus anſwerit and said vnto Pilat, My kingdom is noct of this warld.”

Luc. 12, 13, 14. “An of the multitud faid vnto him, Maister, ſpeak to my breithring, that he may deuyd the heritage with mie. He faid vnto him, O man, wha maid me iudge or parter ower yow?”

Johan. 8, 11. “Jefus faid to the adulteres, Nather do I iudge thie; go, and fin na mair.”

It was answerit, That the spirituall and ciuill functionnes differs nocht in subiect, bot in maner and form of handling and treatting of ane and the same subiect to diuers endes; and that Chrysts officers salbe vrgit to handle things ciuill na vther wayes bot spiritualie.

Argum. 8.

“ That Chrysts ministers shold bear warldlie preeminence, bruik ambitius stylls, and be callit ἐνεργεται, gratius Lords, is against the Word of God. But this constitutioun will permit, yea, and mak tham sa to do. Ergo.”

Math. 23, 6. “ The Scribes and Pharisees loue προτοπλησιαν at soupers, and προτοπαθεδριαν in the Synagoge, salutatioun in the mercats, and to be called Rabbi. Bot be yie nocht callit Rabbi, for yie haue a Maistre μαθητην, Chryst; and yie ar all breithring, &c. Let him that is grait amang yow be seruant; for whosoever will lift himself vpe salbe cast doun, and he that will demit himself falbe lift vpe.”

Luc. 22, 25. “ Ther enterit a contention amang them wha shold be the maist or graitteft. But he said vnto tham, The Kings of the nations bears rewll ower tham, and ar called ἐνεργεται, gratius Lords. Bot be yie nocht sa; bot he that is maist amang yow, let him be as leaft, and he that is the gyd as the seruant.”

Math. 20, 26. “ Bot it fall nocht be sa amangs yow; bot whosoever wilbe grait amangs yow, let him be your seruant.”

To this was answerit, That this quhilk they war about to do, shold nather permit nor mak warldlie preeminence nor ambitius stylls.

Argum. 9.

“ That the souldiour of God shold be involved in the effears of this lyff, is flat repugnant to the Word of God: Bot this will involue him. Ergo.”

Num. 4, 3. “ From threttie yeir auld, and aboue vnto fiftie yeir, all that is meit to tak on this warfear, to do the wark in the Tabernacle of the congregation.”

II. Tim. 2, 3, 4. “ Thow therfor suffer affliction; as a guid souldiour of Jesus Chryst. Na man that warreth, intanglit him self with the effears of this lyff; that he may please him wha hes schofen him to be a souldier,” &c.

Answerit: They fall nocht be involuit, nor shold nocht, be the nature of ther calling.

Argum. 10.

“ The magistrat and ciuill rewlaris prethched nocth the Word, nor ministers sacraments, nor exercecises spirituall discipline, acknawlaging these things impertinent to thair functioun. Ergo, Nather sould the ministers mak ciuill lawes, nor iudge and rewell conform thereto.”

Answer : It was nocth meinit be that voting in Parliament, that the ministers sould vse indicatour ciuill or criminall, or anie part of the magistrats office. For that the King was onlie Judge in the Parliament, and the Esteattes gane but thair aduys.

Argum. 11.

“ That quhilke wantes bathe precept and exemple in the Evangelis, Actes and Epistles of the Apostles, and in the haill storie and wreittings of the Christian Kirks, till almost aught hounder yeirs efter Chryst, and at what tyme the Papes cam to that schamles vsurpatioun of bathe the swords, and sett himselff in that chair of pestilence and prude, treading on the neks of emperours and kings, &c. is na wayes to be admitted or sufferit in our reformed Kirk.

“ Bot sic is this new office of a mixed qualitie. Ergo.”

For answer to this was brought furthe exemplis of the Auld Testament ; Melchizedek, King and Preift ; the government of the Kirk in the families of the Patriarches. Item, Moses and the Leuites, wha war apointed iudges and interpreters of the law athort the land.

To this replied : Melchizedek, Moses, nor the Hie Preift, can nocth be examples for the Evangelicall ministerie, being types of the heid and soveran hiche King and preift, the Lord Jefus Chryst. Also Moses and Aron war breithring indeid ; bot efter Arones consecratiooun buir distinct offices, schawing ws that the ecclesiastic and ciuill rewlaris sould live as breithring, bot euerie an to be about thair awin office and calling for vthers muuall weifear. As for the government of the families, ther was an vther reafone therof, then of cities and comoun weilles, in sa far as he that rewles his familie, rewles bot himselff ; bot wha rewles a citie or comoun welthe, governs manie families ; therfor Arist. 1. Pol. makes an effentiall difference betwix the administratiounes of a republic and familie. And finalie, as for the Leuites, they representit na ecclesiastic euangelicall office ; and concerning thoſe that war apointed שְׁפָטִים שְׁפָרִים, called in the Gospell γράμμαται, giff they represented anie office vnder the Evangell, it was the office of *doctores*, sa that therby the Doctors sould be apointed votters in Parliament.

Argum. 12.

"The subiect of the office of a minister, and of a ciuill warldlie office, ar diuers and contrar; therfor an can nocht be occupied in bathe."

Rom. 8, 5, 6, 7. "They that ar efter the fleshe, fauour the things of the fleshe; but they that ar efter the spreit, the things of the sprit. The wesdome of the fleche is deathe; but the wiſdom of the sprit is lyff and peace. The wesdome of the fleshe is enemie against God: it is nocht ſubiect to the Law of God, nather indeid can be."

1 Cor. 2, 12. "We haue nocht receaued the sprit of the warld, but the spreit quhilk is of God, that we may know the things that ar giffen to ws of God; but the naturall man perceaues nocht the things of the sprit of God; for they ar foliſhnes to him. Nather can he know them, for they ar ſpiritualie decernit."

1 Jhon. 2, 15, 16. "Loue nocht the warld, nor the things that ar in the warld: Giue anie man loue the warld, the loue of the father is nocht in him; for all that is in the warld (as the luſt of the fleche, the luſt of the eis, and the pryd of lyff) is nocht of the father, but of the warld. And the warld paſſeth away, and the luſt therof, but he that fulfilleth the will of God, abyds for euer."

It was anſwerit: That this argument was againſt warldlie, vncrifiantian, and vnsanctified ciuill offices and actionnes. Replyed: That manie alleadgit Christian war mair impius and iniuft, nor the Perſian, Grecian, and Roman.

Argum. 13.

"The maner of doing of the an is in lyk maner aduers to the vther, as is euident of the ſam places, and manie vther. Ergo."

And heir was pertinentlie vſed the Apollog of Æſope anent the Colziar and the Wakar; wharof the Colziar defyrit to dwell besyde and with the Wakar, alleaging manie commodities that might com to bathe. Bot the Wakar, weill advysit, refusid altogidder; "For it is nocht poſſible, fayes he, but thy occupation will mar myne, for thou makes blak, and I mak whait."

Argum. 14.

"Thair end ar also contrar: The ministers office being to fishe men out of the fie of this warld vnto God; quhilk they can nocht do giff they ly plunging in the warld thamfelues."

Thus faid Chryſt to his diſciples, Piter, Jhone, &c.—"Follow me, and I will mak yow fischers of men."

Argum. 15.

“ The experience of the Kirk in all ages sen that corruptioun enterit in, and nanylie in our awin age, nocht onlie amangs the Papists, bot in our nibour land of Eingland, and amangs ourselues, cleirlie proues, and loudlie cryes, That it is nocht possible that they can stand togidder. Therfor the Quein of Einglands dictum is, when sche makes a bischope, ‘ Alas ! for pitie ! for we haue marred a guid preatchour to day.’ And what geppes of gear our bischopes hes bein in Scotland, and is, the haill countrie kenes.

“ The experience also of the godlie pastors teatches tham this, when they haue bein bot neuer sa lytle, and of necessitie occupied in the warld, whow hard it is to gather thamselues again, and gett the hart fett towards God and thair spirituall dewties and actionnes—Qui ambulat in sole, coloratur ; qui tangit picem inquinatur ; qui frequentat aulam et curiam, profanatur. Forum Pontificis Petrum ad Christi abnegationem adegit. Quae est corporum constitutio, ea est et morum. Circumposito aere calido calescimus, et rursus frigido frigescimus. Sic cum fanetis sanctus eris, cum peruerteris peruerteris.

“ Math. 6. 24. “ No man can serue twa maisters ; ather fall he hait the an, and loue the vther, or cleive to that an, and despysē the vther : Yie can nocht ferue God and Mammon.”

Argum. 16.

“ Nature and the fam experience hes dyted this axiom and proverbe, A office for a man is aneuche ; and, Manie yrons in the fyre, sum will cull. Therfor, the wyse men in nature, Plato and Aristotle, in thair Republics, setts down the fam εἰς τροφήν, and banishes therfra ὀξειαστολυχηνού and δοξαδηγησανον, instruments serving for ma vffes at annes, as vnprofitable, and that spilles things, &c.

“ Now gif in a ciuill comoun weill by the light of nature, *in subiecto homogenio*, a turn and office is aneuche for a man, furlie it is na wayes convenient nor possible, that *in subiecto heterogenio*, viz. bathe in Kirk and Comoun weill, a man can bear twa offices.”

Argum. 17.

“ That quhilk hes bein as a pest eschewit, streatlie forbiddin be Actes, and stoutlie stand against in publict doctrine, and at all asssemblies, sen the first planting of the sinceritie of the Gospell within this realm, shold nocht now be perswasioun and moyen of Court, be brought in within the Kirk : But sic is this. Ergo.”

The Actes of our Generall Assemblies forbids a minister to ioyne with his ministerie the office of a notar, houfbandrie, or laboring of land, hostelarie, &c. vnder pean of depositioun.

Theod. Beza ad Knoxium, Epist. 79 :—“ Sed et istud (mi Knoxe) te ceteroſque fratres velim meininifſe, quod iam oculis pene ipſis obverſatur: ſicut epifcopi papatum pepererunt, ita ſpeudo epifcopos papatus relliuias, epicureiſum terris invecturos. Hanc peſtem caueant qui faluam eccleſiam cupiunt, et cum illam e Scotia in tempore profligaris, ne quæſo illam vnquam admittas, quantum viſ unitatis retinendæ ſpecie, quæ veteres etiam optimos multos feſelit, blandiatur.”

Argum. 18.

And Laſt: The iudgment of the fathers and doctors of the Kirk, antient and modern, auld and new:—Tertullian, Cyrillus, Primasius, Ambros, etc.

Tertull. de Idololat. cap. 18.—“ Si potestateſ nullam ne in fuos quidem exercuit Christus, quibus ſordido minifterio functus eſt, ſi regem ſe fieri, conſcius fui regni refugit, pleniffime dedit formam fuis dirigendo omni fastigio et fuggeſtu, tam dignitatis quam potestatis. Quis enim magis hiſ viſuſ fuiffet quam Dei filius? quales enim fasces producerent? quale aurum de capite radiaret niſi gloriam ſæculi alienam, et fiſi et fuis iudicaffet?

“ Ideo, quæ noluit reiecit, quæ reiecit dannauit, quæ dannauit in pompa diaboli deputauit.”

Cyrillus in Joan. lib. 3, cap. 20 :—“ Honor et gloria mundi fugienda ſunt iis, qui volunt gloriam Dei conſequi.”

Primasius in 2 Tim. 2 :—“ Comparatione militum vtitur, vt oſtendat multo magis, nos a negociis ſecularibus liberos eſſe debere vt Christo placeamus, ſi etiam ſeculi milites, a reliquis ſeculi actibus vacant, vt poſſint regi ſuo placere.”

Ambros. in Epift. 2, Tim. 2 :—“ Eccleſiaſticus autem idleiro Deo ſe probat vt huic deuotus officium impleat quod ſpoſondit, in Dei rebus follicitus, a ſeculari negocio alienus. Non enim conuenit vnum duplēm habere profeſſionem.”

Bernard. de Conſider. lib. 2, cap. 4 :—“ Apoſtolis interdicitur dominatus, ergo tu viſurpare aude, aut dominus apoſtolatum, aut Apoſtolum dominatum, plane ab vtraque prohiberiſ; ſi vtrumque ſimul habere voles, perdes vtrumque.”

Idem.—“ Non monſtrabunt vbi quisquam Apoſtolorum aliquando iudex ſederit hominum, aut diuifor terminorum, aut distributor terrarum, ſtetiffe de ni que lego apoſtoloſ iudicandoſ, ſediſſe iudicanteſ non lego.”

Can. Apoſt. Can. 80 :—“ Dicimus quod non oportet Epifcopum aut prefby-

terum, publicis se administrationibus immittere sed vacare, et commodum se exhibere vobis ecclesiasticis. Animum igitur inducito hoc non facere aut deponitor. Nemo enim potest duobus dominis feruire."

Vide Gregor. lib. 1. Epistolarum. Epist. 5. ad Theotistam, Imperatoris fomorem.

Synod. Nicen. Can. Syla. et Constant.—“Nemo clericus vel diaconus vel presbyter propter causam suam quamlibet intret in curiam, quoniam omnis curia a cruce dicta est: Et si quis clericus in curiam introeat, anathema suscipiat, nunquam rediens ad matrem ecclesiam.”

Damasus et Conc. Neocar. et Antioch. Anno 371:—“Episcopi qui secularibus intenti curis greges chorepiscopis vel curiis commandant, videntur mihi meretricibus similes, quae statim ut pariunt, infantes suos aliis nutricibus tradunt educandos, quo suam citius libidinem explere valeant. Sic et isti infantes suos, i. populos sibi commissos aliis educandos tradunt, ut suas libidines expleant, i. pro suo libitu secularibus curis inhibent, et quod uniuicuique visum fuerit liberius agant. Pro talibus enim animae negliguntur, oues pereunt, morbi crescunt, haereses et schismata prodeunt, destruuntur ecclesiae, sacerdotes vitiantur, et reliqua mala proueniunt. Non taliter dominus docuit nec Apostoli instituerunt. Sed ipsi qui curam suscipiunt ipsis peragant, et ipsis proprios manipulos domino representent. Nam ipse ouem perditam diligenter quaefuit, ipse inuenit, ipse propriis humeris reportauit, nosque id ipsum facere perdocuit. Si ipse pro ouibus tantam curam habuit, quid nos miseri dicturi sumus, qui etiam pro ouibus nobis commissis curam impendere negligimus, et aliis eas educandas tradidimus? Audiant quæsto quid beatus Jacob dixerit focero suo:—‘Viginti annos fui tecum; oues tuæ et capre steriles non fuerunt; aries gregis tui non comedí, nec captum a bestia ostendi tibi, ego damnum omne reddebam, et quidquid furto perierat a me exigebas: die noctuque æstu vrgebar et gelu; fugiebat somnus ab oculis meis.’ Si ergo sic laborat et vigilat qui pascit oues Laban, quanto labori, quantisque vigiliis debet intendere qui pascit oues Dei? Sed in his omnibus nos instruat qui pro ouibus suis dedit animam.”

Caluinus in Epist. ad 1 Tim. 2.:—“Semper pastorem meminisse oportet veteris proverbii, HOC AGE, quod significat ita serio incumbendum esse peragendis facris, ut studium eius et intentionem nihil aliud impeditat.”

P. Martyr, in loc. Com. Clas. 4. cap. 13.—“Distingui oportet has functiones ciuilis et ecclesiastica, quia vtraque earum seorsim totum hominem requirit: imo vix illus unquam repertus est qui alterutram recte obire posset, adeo est difficultas vtraque prouincia.”

Synodus 4 Carthaginensis.—“ Vt Episcopus nullam rei familiaris curam ad se reuocet, sed vt lectioni et orationi et verbo prædicationis tantum modo vacat.”

Synod. Calcedon. Oecumenica. confessu 15.—“ Ne episcopi, clerici et monachi rebus se polyticis implicent, aut prædia aliena conducant.”

Sexti Vniuers. Synodus Constantinopolita. Con. 80.—“ Episcopis non competere ecclesiasticam et politicam eminentiam. Episcopus aut presbyter aut diaconus, militiae vacans, et volens vtrumque, principatum romanum et fæcerdotalem dignitatem deponitor: Nam quæ Cæfaris sunt Cæsari, et quæ Dei Deo.”

Ex Epistola Concilii Africani ad Papam Celestimum.—“ Executores etiam clericos vestros quibusque potentibus nolite mittere, nolite concedere ne fumosum typhum seculi in ecclesiam Christi quæ lucem simplicitatis et humilitatis diem Deum videre cupientibus præfert videamus inducere.”

Synod. Macrensi.—“ Nec Rex, pontificis dignitatem, nec pontifex regiam potestatem sibi usurpare præsumat. Sic actionibus propriis dignitatibusque a Deo distinguntur; vt et Christiani reges pro æterna vita pontificibus indigerent, et pontifices pro temporalium rerum cursu regum dispositionibus vterentur, quatenus spiritualis actio a carnalibus distaret in cursibus, et ideo militans domino minime, se negotiis secularibus implicaret, ac vicissim non ille rebus diuinis presidere videretur.”

Synodus Romana, an. 1215.—“ Vniuersis clericis interdicimus, ne quis praetextu ecclesiastice libertatis suam de cætero iurisdictionem extendat in præiudicium iusticiae secularis: vt quæ sunt Cæfaris reddantur Cæsari, et quæ sunt Dei, Deo.”

Bohemi quatuor articulos Basiliensi Synodo proponunt, quorum secundus est:—“ De civili dominio, quod interdictum clericis diuina lege dicebant.—Gesnerus de Synodis.”

Of thir and the lyk places, the Ancients and Neotoriks are full and cleir when euer they treat of this mater.

Thir arguments being sa strang and cleir, could nocht be denyit, therfor in effect they war all granted; and yit they fought be all the labor and meanes they could, to gett it past in assemblie be maniest vottes, “ That these vottars in Parliament sould stand in the persones chosen, ad vitam.” Bot it was be manie honest and guid breithring mightelie withstud in open assemblie, sa that in votting it past against tham, and was concludit *annuatim*.

My vncle, Mr Andro, cam to that assemblie, bot the King called for him and

quarrelit him for his coming ; wha, efter the auld maner, discharget his conscience to him with all fredome and zeall ; and going from the King in grait feruencie, said, putting his hand to his crag :—“ S^r, tak yow this head, and gar cut it af, gif yie will ; yie fall sooner get it, or I betray the caufe of Chryſt.” And fa he remeanit in the town all the whyll, and furnisit arguments to the breithring, and mightelie ftrynthned and incuragit tham.

This yeir, in the monethe of August, the fyft day therof, the Erle of Gowrie, and his brother Mr Alexander, war flean be the Kings folks at St Jhonſtoun, for a maift hid and horroble conspiracie, intendit be tham to haue cut af the King ;* and, in the monethe of Nouember thereſter, forfaultit in Parliament, &c. The King immediatlie thereſter ſend ower the word to the Counſall that was at Edinbruche, commanding the minifters of Edinbruche to publis the maner in pulpit, and moue the peiple to giff thankes with tham to God for the Kings preferuatioun. The minifters gladlie aggreet to thank God for the Kings delyverance, but to declar and preache the maner in particular as a treuthe of God out of pulpit, because the informationes war diuers and vncerteān, they refuſit. This occaſion was gripped at till vndo that ministerie, quhilk ofteneſt and maift croſit the Court in all euill proceidings, and was the graiteſt auband and terrour to Seſſioun, nobilitie, and all the land, to keipe tham from impietie, iniuſtice, and all wickednes. The King cam to Edinbruche, whar he was receavit with grait concourſe, and paſt in perfone to the mercat cors of Edinbruche, and thair cauſit his awin minifter, Mr Patrik Galloway, mak a declaratioun of the mater to the peiple, the quhilk the King himſelff ſecoundit and confirmit, to moue the peiple to dewtie and thankfullnes. Thereafter fatt in counſall with his ordinarie counſallours, and gaue out a facrilegius ſentence againſt the minifters of Edinbruche, vſurping Chryſt and his Kirks place and authoritie, deposit tham from preſtching the Gofpell within his countrey for euer ; quhilk was a houndreth tynes war nor if be form of ciuill proces he haid hangit tham ; because of the vſurpatiouſ of

* A little befor, or hard about the day of this accident, the fie at an instant, about a law water, debordet and ran vp abon the fie mark, hier nor at anie fstream tyd, athort all the coſt fyde of Fyff, and at an instant reteired again to almaift a law water, to the grait admiratioun of all, and ſkathe don to ſum.

About that fam tym, lying in Kinkell, I dreamed my wyff was dead, and wakning apprehendit the fam, fa that with grait heavines of hairt, I murned for hir all that day, even efter I knew the contrar. And indeid thereſter ſche was ſtrucken with ſic infirmite, that ſche could nocht be a wyff to mie.

Chryſts iurisdictioun and his Kirks, wha hes onlie powar to call and depofe his fervants.

The Dron, the Donngeoun, and the Draught,
Did mak thair cannon of the King,
Syn feirfullie withe ws they faught,
And doun to dirt they did ws ding.

Therefter the Commissionars war wrettin for to Falkland,* whar the mater was schawin ws at lainthe, and ordeanit that the Synodalls fould convein and aggrie anent a form of publict thanksgiving, and appoint a certean to convein at Edinbruche in the monethe of October following, to tak ordour with the ministerie of Edinbruche.

At that Synod hauldin at Dunfermling, I, being Moderator, cam from it to the King at Falkland, and schew his Maiestie the forme of thanksgiving concludit. And vſing that occasiou, maid humble fute for my colleg Mr Jhone Dykes ; and, God moving the Kings hart, obteined libertie to him to glorifie God again, in the exerceis of his ministerie at our awin Kirk.

Bot being freed from that quhilk was na finall exerceis to my mynd, being then resolued to haue left Commissionarie, Court, and all that courſe, I was compelled of conscience to continow with a mair heavie and greiws fascherie, labour and pean, bathe of mynd and body for that ministerie of Edinbruche ; for twa of the breithring being all commandit af the town, cam to my hous and vrgit me to continow in my Commissionarie for thair caufe. The King wald haue bein at the planting of Edinbruche with vthers. I schew him this could nocht be till the present ministers war deposit be the Kirk, or be his ciuill iudicator iuftlie cut af, giff sa they haid deseruit, for na honest man wald tak ther roumes ower thair heid ; and certean I was that nan of the twa could be iuftlie done. Sa that of neceſſitie they behoued to be reposit in thair awin roumes, or the places to veak ; also the peiple of Edinbruche thamselues was a grait helpe, for they stud honestlie affected to thair awin, and wald agrie to nan vther.

The meitting of the Commissionars from all the provinces was at Halyrudhous in October. Ther was lang reaſoning and deuyſing anent the ministerie of Edinbruche ; bot do what the King could, they could nocht gett by that

* At that tyme being in Falkland, I saw a funambulus, a Frenchman, play strang and incredible prottiſks vpon ſteuted takell in the palace clos befor the King, Quein, and laill Court. This was politiklie done to mitigat the Quein and peiple for Gowries flauchiter. Even then was Henderſone tryed befor ws, and Gowries pedagog wha haid bein buted.

quhilk I haid spoken. Therfor the King declaring his determinatioun that they sould neuer come in Edinbruche againe, and the Kirk thinking it hard that that ministerie sould veak, it was thought meit that the cais sould be schawin to the ministers of Edinbruche thanfelues, and sie giff they wald content of thair awin accord to yeild to transpotation. For the quhilk purpose, the King and breithring convenit directed Mr Wilyeam Scot, Jhone Carmichaell and me to schaw this mater to the breithring of Edinbruche, and report thair answser. And when we war absent, the King with his Commissionars, and the breithring ther conveined, in what form I can nocht tell, nominats and chufes thrie Bisches, Mr Dauid Lindsay, Bischope of Ros ; Mr Piter Blakburn, Bischope of Aberdein ; and Mr George Gladsteanes, Bischope of Catnes, apointing tham to vott for the Kirk in the nixt Parliament at the forfaulterie of the Erl of Gowrey, without anie regard had to the Caveates or Conclusioun of the last Generall Assemblie. Wharof we knew na thing till that Convention was dimissit.

1601.—Sa that mater of the ministerie of Edinbruche keipit me catching heir and thier all that wintar, with grait heavines of hart for the wrak of the libertie of Chrysts Kirk, overthraw of the Sion of his Jerusalem, the Kirk of Edinbruche, and banisshing from his natine countrey of that maist notable, upright, and halie servant of Chryst, Mr Robert Brnce ; till in the spring tyme, at the beginning of Apryll, it pleasit my God, in fathertie clear and affectioun, to delyver me from theſe publict vexationmes, be leyng his hand on my awin perfone, and visiting me with peanes and perplexities, of heavie feiknes of body, and grait conflictes of mynd, quhilk his Maiesties guid sprit and myne only knawes, and fall keipe in ſecret till it please him to infſpyre ; ſa that theſe exerecifes of my ſpreit may be published to his glorie, and confort of ſic conſciences as militatthes vnder the ſtandard of Chryſt, in the feghting feilds of this erd and lyff. My feiknes, with the manifold ſchowres of the vexationnes of mynd, continuowd yeir and day ; bot he wha vphaldis and confortes the contreit and humble, did vphald and confort me, to whom therfor be euerlaſting praife—Amen.*

In the tyme of my feiknes, the Generall Assemblie, apointed to be hauldin

* MEMOR.—The Conference of Brityland in the monethe of Merche. Item, the Synod of St Andros againſt the Papists, whar Mr Jhone Hamilton was excommunicat ; therat I taucht vpon the Teſtament of Moſes concerning Leui, and pennit Articles and petitiones, preſentit tham to the King at Halirudhous, with lytle thanks or effect.

at St Andros, was, be the Kings proclamation at Mercat crosseſ, commandit to be keipit with him at Brinteyland in the monethe of May. To the quhilk, whowbeit feik and vnable, it behoued me to wryt. The quhilk Letter the King tuk out of the Moderators hand and sufferit it nocht to be read, but keipit it in his awin poutche, and hes it leyed vpe, as I am informed, amangs his priuie wryttes as yit, for what purpose tyme will declar. The copie wharof, word be word, I thought therfor guid to sett down heir:

To the godlie Fathers and Breithring convenit in this present Generall Assambleie at Brintyland,
May 1601, J. M. wiflēthe grace, mercie, and peace from God throw Jesas Chryſt, with the
ſpreit of fredome, vprightnes and fathfulnes.

HAUINGE manie wayes a calling to be present with yow at this Assambleie, (godlie fathers and deir breithring) and fleyit onlie be infirmite of body, efter a lang and foar feiknes, I could nocht at least bot ecommunicat my mynd with yow ſhortlie in wryt. And firſt as concerning his Mat^e: Sen it hes pleafit God to indew him with ſic a rare and ſingular grace, as to refolute to beſtow him ſelff, his ſtat, and all that God hes giffen him in poſſeſſion, or tytle, for glorefeing of Chryſt, King of Kings, in the meantenance of his goſpell and trew religiouſ; and now to put hand to iuſtice againſt impietie, wrang and all oppreſſion, to kythe in effect the trew and ernest diſpoſition of his hart.* I think it all our partes to praife God vnceſtāntlie therfor, and to concur and ioyne with his Maieftie in our calling to our vttermait, namlie in ſteirng vpe and moving the harts of his peiple to his reuerence and obedieneſſe, yea, to beſtow thair liues and all that they haue with his Hines in that caufe, and in all his Maiefties eſſeares that may ferue for the weill therof. And trewlie they ar worthie to be accuſed, and nocht bruik the naun of Chriftian nor Scottes men, bot eſteined enemies to God, Relligioun, and his Hines, that will nocht willinglie yeild heirynto, as Deborah cryes, “Curſe Meror, fayethe the angell of the Lord, curſe, becaufe they cam nocht to afflit the Lord againſt the mightie.” I wald wiſ therfor for this effect, as in the dayes of Aſa and Joas. kings of Juda, namlie according to the derectiouſ of guid Jehoiada the preift, that ſolemne covenants and bands, the Word of God and prayer going befor, war maid betwix God and the King, God and the peiple, and betwix the King and the peiple, beginning in this preſent Assambleie, and ſa going to Provincialles, Prefbyteries, and throw euerie Congregatioun of this land.

Nixt, as concerning the Minifterie of Edinbruche, I hald fast that aggreiment of the breithring conveineit in Brintyland in the monethe of Merche laſt; and wald beſeik the breithring of the Afſemblie till iuſt with his Maieftie, with the reaſonnes ſett down at that conference, and ſic vther as God will furneife, ioyning prayer to God wha hes the Kings hart in his hand, wherby his Hines might be brought to yeild thervnto, as a ſpeciall weill nocht onlie of the Kirk, but of his Maiefties eſteat and eſſeares (giſ God hes giffen me anie eis to ſie anie thing in tham.) For by that, that the cheiff blokhous of the Lords Jeruſalem in this land can nocht, in my iudgment, be weill forteſſed without tham. In my conſcience I knaw nocht brauer trompettes to incurage, mone and ſett

* NOTA.—The King haid maid grait profeffion and promifes anent relligioun, vnderſtanding that the Jefuites in England war his concurrit enemies; and haid latlie execut iuſtice vpon grait perfonages for oppreſſion notable.

fordwart the peiple to his Maiesties obedience and assistance, when occasioune of his Maiesties wech-tiest effears may crane the sam. And trewlie, when I pas throw the formes of procedyngs with myselff to spy out what may befall in end, I can nocht sic gif it be weill, bot it wilbe repoffessioun; for processes wilbe fund hard; transportatione full of fascherie and inconveniences, and in end fectles wanting contentment; therfor the best mon be repoffessionn, whervnto I pray God his Maiesties hart may be inclyned as the haill breitheringes ar I am sure.

Bot ther is heir an incident (deir breither) of graitte importance nor all the rest, wheranent I mon nocht onlie exhort yow, bot in the nam of Chryst charge and adiure yow, as yie will answer to Him vpon your fidelitie in his seruice, that yie endenour to redres it. This is that interest quhilk Chryst sustenit be that act and decret of Counfall, wherby the ministres of Edinbruche ar deposit from pretyng in anie tyme heirefter, becausse they refusit to pretche and giff thankes as was enioyned to tham be the said Counfall; the graittest interest that euer Chryst sustenit in this land, for gif he hes nocht full powar to chuse, call and depose his awin messingers and ambassadours, he hes na powar at all. His Maiestie hes schawin him selff, in my heiring diners tymes, willing that this shold be amendit; bot I feir the decret stands in the buiks without anie not therupon. Forgett nocht this, bot remember it as the graittest pointe yie haue to do. And let nocht, I humblie beseyk, his Maiestie and Counfall be miscontent with the bringing of this in heid, for the honour of Chryst, and feir of his iust wrathe against sic as say, *Nolumus hunc regnare supra nos*, (Luc. 19, 14, 27.) constranes me; the quhilk I wis to be als far from his Hienes and honourable Counfall, as from my awin hart and sanll; bot contrarie wayes, that in the favour, and be the blesing of Chryst, his throne, as the throne of Dauid, may be establithed and florishe as the palme.

Now as to the rest, renise your Cauettes, for corruptioun creipes fast on, and is corroborat be custom; fight the conclusioun of your last Assembly, and sic giff maters hes proceidit conform therunto or nocht, gif it may pleise his Maiestie to permit thir thinges to be done at this tyme, (quhilk indeid ar mait necessar to be done, vtherwayes it is nocht possibl to keipe fra corruptioun). Fordar, the restraining of the fridome of our Generall Assemblyes in the ordinar conventionnes thairof, wald be heavelie compleanit vpon and regratit to his Maiestie; for seing we haue full powar and expres charge of Chryst, the onlie King of his Kirk, to meit and convein togidder for the government therof, and hes our ordinarie conventionnes annes in the yeir at leaft, and ofter *pro re nata* approven be his Maiestie in his lawes and Actes of Parliament, (Parl. 1592, Act 1). Wharfor shold our meittings depend on licences, letters and proclamatiounes, namlie whill vther esteates, as of barones and brouches, ar permitted to vfe ther priuilege frelie? Sall the Kirk of Jesu Christ be les regardit, and restranit in hir fredome and priuilege, in a setlit and conflitut esteat, vnder the protecstioun of a rare Christian magistrat? God forbid!

Finalie, my deir breithring, charitie and the loue of Chryst comands me to mak yow warning be my experience, that in all your speitches yie respect the trew profit of the Kirk, and of his Maiesties esteat ioynit therwith, and nocht present pleasuring. Now the trew profit is that quhilk hes the warrand in the law and the Prophetes, whowsoeuer the reasone of men think of it. We shold be the mouthe of God to all. His law shold be in our lippes, and trew wifdome in our mouthes. Our speitches shold be the speitches and oracles of God. And, as the lawers sayes, It is scham to speak without a law; mikle mair say we, It is scham befor God and his angeles, and befor the Kirk of God, to the dispensator of the heavinglie mysteries, to speak without Scriptoure and warrand of the Word of God. Tak heed to this, vtherwayes when God beginnes to tak yow asfyde and racken with yow, and ley on his hand, as I thank his fatherlie affectioun he hes done with me,

yie will detest from your hart the facionnes of this warlde; the wisdome of fleche and bluid, the exemple and maner of doing of this tyme in speciaill; yea, yie will repent and rew that euer yie knew or followed them.

In conclusioun, I ley down at your feit my Commissioun, as the pynnor does his burding when he is owerleyed. It hes spendit that wharon my numerous familieould haue bein fustained; it hes greivit my mynd continualie, and now, in end, it hes brought me in extream danger of my lyff; wharfor I besik yow burding me na mair with it, vnles yie wald haue my skine. Now the Lord Jefus, of the fam loue that moued him to giff his lyff for his Kirk, govern and keipe the fam fra the pollutionnes of this last age; and mak ws, and all the laborars within the fam, euer myndfull of that grait day, when he fall com and call ws to a compt of our dispensatioun. AMEN. From the bed of my Infirmitie, the 12 of May, 1601.

Whowbeit, the King conceallit this Letter, and wald nocht suffer it to be red, yit he followit the aduys of the first part therof, and renewit the Covenant, to the grait confort of all the Kirk at that Assemblie, and ordeanit the fam to be done throwout the land. The King ther, as I hard, maid a confortable confessioun of his sinnes and his fathe; and promesit maist weghtelie and solemnlie to abhor all papistrie, idolatrie and superflition, and to liue and die in the trew relligioun wherin he was brought vpe, and whilk was preteched and professit within his realme of Scotland presentlie; also to execut iuficie, and do all dewties of a godlie and Christian King, better then ever befor.

A MEMORIALL EUCHARISTIC AND EUCYTIC EFTER MY SEIKNES IN THE YEIR 1601.

AMANGS the millions of thy mercies LORD,
Whilks thou hes heaped on me all my dayes,
This benefit of freche I mon recorde,
To staire me vp to thankfulnes alwayes.

For euen as Nature dytts, and all men fayes,
He is a wratche vnworthie of the light,
Wha is ingrat, and namlie in thy sight.

And first for to recompt my cearefull case:
I was about the tryall of my lyf,
The quhillk, as I may instlie say, alas !
I fand of euerie sin exceeding ryf.
I thank thy grace, with battell, greiff and stryf,
But oftentymis ouer wheln'd, ouercom and win,
Be Sathan's flight, the wicked warlde and sin.

For whilk I fasted, pray'd, and meditat
Vpon the Word full oft and ernestlie :
I did indure the chaitisments I gat,
And vsed my self in godlie companie.

For all this fra my self I could nocht flie,
But fand a woundrouse force that did withstand,
And oftest sin to haue the vpperhand.

Then faid I, LORD, I sie ther's na remead
For to put end to this offending thie,
All meanes I vse in vean. It's onlie dead
That will releine me of this miserie.

Therfor, O ! LORD, gif thou may pleased bie,
Cutt af thir sinfull dayes and tak me hame ;
Na graitter gift nor this I can acclame,

Thus ester praer, I pauset a whyle on deathe,
And thought it passing fweit to think vpone,
Till I perceaued an altering in my breathie,
With schuddring cauld and ganting ; then anone

I hasted hame because I was alone,
And cal'd for chamber, fyre and bead fra hand,
And fkarfie now vpon my feit might stand.

I went to bead, and on my bouk atteans,
A crewall fiven ther vpon me seaf'd,
Wilk brunt vpon my fleche, my bluid and beans ;
That I supposed now it haid thie pleaf'd

Of all my troubles me for till haue eaf'd
Be sending deathe, the messinger of grace,
To tak mie hame vnto my resting place.

This meffage, whill I gladlie did abyde,
Concluding with my self assuredlie,
Be grait increassing fearnes in my fyde,
In my conceat it was a pleurasie ;
And sa indeid it kythe at laist to bie,
And past sum critik dayes withoutin cure,
Whilk maid me think my deathe wes fellowe fure.

I thank thy grace a houndreth thowland syfe,
 I was resolu'd and hartlie weill content ;
 Yit, left the meanes of lyff I fould dispysfe,
 They for the Doctor and Chirurgian fent ;
 Thow lukked fa, they cam incontinent,
 And cairfullie on mie they did thair cure,
 Bot O that whyll what pean did I indure !

O pean, the ghen, the torment, and the rak,
 Whow fear art thow to fillie fleche and blude ?
 Whow vexes thow the head, the hart and bak ?
 But pruff thy preafs can nocht be vnderstude.
 Whils in thow raifches with thy fchowrs fa rude,
 Ther is na refت in bodie nor in mynd,
 Nor nought can please the pitifullie pynd.

I thought it fweit with deireft deathe to ludge,
 Yit felt the passage peanfull, soure and hard,
 I wald haue fean bein at my last refuge,
 Bot pean and fearnes stirring me debar'd.
 I lyked nocht for to reteire fa nar'd,
 Bot all mens loue to lieue did me allure,
 And murning flock, wherof I had the cure.

For frinds and flock for me did fast and pray,
 The pyn'de, the weidow, and the fatherles
 Did ery on thie, and sobbing fear did say,
 " Delyuer, Lord, our helper from distres."
 (Bot I, alas ! my God, vnworthie was,
 For I am nought, and thow art all in mie,
 To whom pertaines all praife aeternalie.)

Thus thow did moue thair hart, and hard thair prae,
 And blest the meanes was vsed to mak mie heall ;
 My seiknes ceased daylie mair and mair,
 Till now all force of fiver clein did feall.
 Bot efter in my hand began to beall
 A crewall Catarh, working mikle wa,
 Bathe mynd and bodie was tormentit fa.

My mynd was vex't with strange imaginacions,
 My bodie haill tormented was with pean,
 Whilk did aryse of fympathetic paſſions,
 And na remeade in man did now remean.

Then I on thie, my God, to call was fean,
 And maid my prayer in fa ern'it a ways
 As I hope to remember all my days.

To memorie I cal'd quhilk I had taught,
 And meditat into my mynd full oft ;
 " (Gods Word beleive, when euer it's teatch'd we aught.
 Bot then its best, when it is deireſt coft.

We all in eafe ar lothiome, weak and soft ;
 Bot when the croſſ maks fleche to feill the neid,
 Then is the Word right ſtedable indeid.)"

The ſpeciall pointe was whow the Lord fufteins
 His awin in tym of thair maift harpe tentations ;
 Withe pitie grait, and mercie he tham meins,
 Induring thair extremitie and paſſions.

Syn, after pruff and tryall of vexations,
 He tham releuiues, and giues tham reſt in end,
 With graitter pleafure nor euer they war pen'd.

The praer was ithe, the practife very hard,
 For to beleive and weat withe patience,
 Sic greinous pean tormented me, and mard
 That I could ſkarfie keip me but offence,
 Till neir diſpearing void of confidence,
 Thow turn'd thy face, and gaue a pleafand blink,
 Quhilk perf't my hart, and deiplie ther did fink.

Me thought I faw thyn eis with mortall fight ;
 But weill I wat I felt th' effect indeid,
 For wha had ſaid to paſſ an vther night
 Thow fall haue ſtrainthe, I wald haue thought they leid.

And yit that luik began atteans to breid
 Sic courage, confort, firyntie and patience,
 As I haue euer to praife thyne excellence.

As Sydrak, Misak and Abednego
 Ley in the flaming furnace frie of harme,
 Sa fullie was I fenc'd against my fo,
 That thouche as fyre, sa birning was myn arme,
 I lat it ly, as it had bein bot warme ;
 And full fax dayes indurit patientlie,
 Till thow at last with ioy releiued mie.

Let anie judge whou grait my pean could bie :
 When fourtie dayes ar fullie past and spent,
 And yit the mater rynnes abondantlie
 Out of my hand, and litle does relent ;
 All prafe to God wha mad me patient,
 Wha weill will cure this, and all vther wounde,
 That I for euer his benefits may founde.

And to confes the treuthe vnto his glore,
 I find ten fauld of ioy and pleasure fweit ;
 Mair than my feiknes and my pean before,
 Bathe in my bodie, and iu to my fpreit.
 Lord, put in mie thoughts, words and warks that's meit,
 To be a lasting sacrifice to thie,
 Of thankfulnes euen to the day I die.

LORD, mak this lyff be feiknes fa perseu'd.
 And keep by thie, still serue vnto thy glore ;
 LORD, mak this lyff, that's fa be thie renew'd
 A new lyff, for to prafe thie more and more ;
 LORD, let the ritches of thy mercies flore,
 Thus in sie plentie powred vpon mie,
 Be to thy prafe and glore aeternalie.

And sen from hopped herbrie I mon now
 Lainehe furthe again into the flormie fies ;
 I humblie pray thie, LORD, thyne care to bow,
 And grant to me as thow kens best agries,
 Me to preferue in all difficulties :
 And cause me fyne aryue into that port,
 Where thy redeimed maks thair best refort.

Thy frie and constant fpreit, O LORD, therefore,
 For Jefus feak, in whom thou'rt weill content,
 Set in my faull : that dewlie till adore
 Thie God in Chryft, by him I may be bent,
 To furlie truft and righthie to repent ;
 To rin my courfe, and ply my voyage out,
 Till I be faued and past all kynd of dout.

And namlie fen the quarrell of thy CHRYST,
 Within this Land, requyrs a dewetie
 Of doing, fuffring, manie turn and tryft,
 Myn instant faull besekijs vicesfaintie,
 Firft, what thow will, that I may planlie sie,
 Syn to be stout withe readie vpright hart,
 Amangs the refl to play an honest part.

FINIS.

Merch 1602.

QUATORZAM.

SKARSE fra my right syd past the pitius pean
 Of pungent pleuresie, when Catarha
 Maist curstlie kyth hir force to haue me flean,
 Syn foone cam on this crewall Colica.
 In this respect amangs tham warfst of a.
 Because the setles fa in my left syd,
 That moneths ten can noct hir weare awa,
 Bot stikand still the stubburnlie does byd.
 And namlie when I think I may confyd
 Sa in my helthe, that I may do my turns,
 Sie greiuus gripps she maks me till abyd,
 Of feiknes feare, that all wha fies me murns.
 But, LORD, fen they ar pledges of thy Loue,
 Draw me be tham to CHRYST in heaven aboue.

DIXAM.

LYKAS the raging tempefts in the fe
Does erofe the courſe of merchants in the tort,
That they ar fean to yeild, and let it bie,
And call about, and feik the neirafh port :
So when I'm fet my peple to confort,
And for my faulles eafe to ferue my God,
This crewall Colic giues me battell mort,
And dings me dead when I wald be abrod.
But fen fie ftormes ar fend from God alone,
LORD, grant contentment, Let thy will be done

AMEN.

THE END.

ALTERATIONS AND CORRECTIONS.

Pro *cluking*, p. 102, l. 38, lege *clanking*, p. 101.

Pro *kaffat*, p. 103, l. 25, lege *kaffald*, p. 102.

Pro *baniffes*, p. 114, l. 34, lege *baniffed*, p. 111.

That is, p. 116, del. p. 116.

Pro *for abbat*, p. 121, l. 27, lege *sie abbat*, p. 117.

Pro *is*, p. 119, l. 9 from foot, lege *as*, p. 116.

Pro *stark*, p. 122, l. 4, lege *starts*, p. 118.

Pro *assembliet*, p. 136, l. 26, lege *assimble*, p. 129.

Pro *Cambuskinnoll*, p. 142, lege *Cambuskinnott*, p. 134.

Note. The Editor has, however, been informed, that *Cambuskinnoll* is sometimes used by old writers.

Pro *Afues*, p. 146, l. 19, lege *Ahaz*, p. 137.

We thus, p. 150, l. 29, deleted.

Pro 5 *pſalme*, p. 151, l. 30, lege 50 *pſalme*, p. 140.

Pro *nocht*, p. 158, l. 9, lege *not*, p. 145.

Pro *Linthgow*, p. 165, l. 7, lege *Linlithgow*, p. 151.

Pro *tuding*, p. 186, l. 19, lege *tudging*, p. 168.

Pro *hud ridden*, p. 190, Note, l. 2, lege *hat ridden*, p. 173.

Pro *a Calles*, p. 194, l. 16, lege *at Calles*, p. 176.

Is, p. 208, l. 1, deleted.

Pro *beburs*, p. 223, l. 29, lege *deburs*, p. 204,

Pro *Einland*, p. 233, l. 13, lege *Eingland*, p. 211.

Pro *put*, p. 238, l. 17, lege *but*, p. 218.

Pro *bein glaidlie haiff' recearit*, p. 255, l. 22, lege *haiff' bein glaidlie recearit*, p. 229.

And, p. 268, l. 11 from foot, delete.

Lord Sachars, p. 289, should be *Lord Sanchar* [Sanquhar], p. 254.

Pro *of*, p. 298, l. 21, lege *to*, p. 261.

Pro *ratified*, p. 298, l. 28, lege *ratifie it*, p. 231.

Pro *indiffentlie*, p. 310, l. 16, lege *indifferentlie*, p. 271.

Ye, p. 329, Note, l. 2, deleted.

Pro *They quhilks*, p. 339, last line, lege *The quhilks*, p. 303.

Pro *Deut. 18. 12.*, p. 352, l. 16, lege *Deut. 18. 9.*, p. 315.

Qlk, p. 354, l. 10, delete.

Pro *the*, p. 357, l. 25, lege *they*, p. 320.

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